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The CHRISTIAN CENTURY

Published Weekly

Christianity in a Free India
By Paul Hutchinson

Labor Unions and Churches
By Broadus Mitchell

Dry Up Liquor Profits!
By Charles R. Bell, Jr.

We Grew Up Overseas
By Burton Moore

A Behavioristic Theology
A Review by the Editor

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In This Issue

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is an economist who since 1943 has been director of research for the International Ladies Garment Workers Union. A graduate of the University of South Carolina and Johns Hopkins University (Ph. D.), he taught political science and economics at Johns Hopkins for twenty years and lectured on economics at New York University from 1942 to 1944. He was formerly president of the Baltimore Urban League and trustee of the Christian Social Justice Fund. He is the author of *The Rise of Cotton Mills in the South, Frederick Law Olmsted, a Critic of the Old South, A Preface to Economics, General Economics* and *Practical Problems in Economics.* He has contributed to the *Encyclopedia Britannica,* the *Dictionary of American Biography* and the *Encyclopedia of the Social Sciences.*

CHARLES R. BELL, JR.

is pastor of the First Baptist Church, Madison, Wisconsin. He has been one of the leaders in the campaign by Protestant ministers of Wisconsin to defeat the proposed state law which would permit payment of public funds for bus transportation of parochial school pupils. His article on the bill, "Church-State Issue in Wisconsin," appeared in The Christian Century for July 17 of this year.

BURTON MOORE

the son of a retired Presbyterian minister, is majoring in philosophy at the University of Chicago. He served overseas sixteen months with a heavy artillery unit attached to an infantry division, and, during the Rhineland campaign, with the Fifth armored division. "The problems posed in this article have disturbed me and many of my veteran friends since our return to civilian life," he writes.

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November 13, 1946

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Calendar of Coming Events

Nov. 11-13. Campbell Institute 50th Anniversary Meeting, Disciples Divinity House, Chicago.
Nov. 11-13. Evangelical Church Quadrennial General Conference, Johnstown, Pa.
Nov. 11-15. United Council of Church Women Biennial Assembly, Grand Rapids, Mich.
Nov. 12-14. American Lutheran Conference, Rockford, Ill.
Nov. 12-14. Mississippi Disciples Convention, Meridian.
Nov. 12-14. National Convocation on the Church in Town and Country, Des Moines, Iowa.
Nov. 12-15. Hoover Lectures on Christian Unity, University of Chicago; Angus Dun, speaker.
Nov. 16. United General Conference, Evangelical Church and Church of United Brethren in Christ, Johnstown, Pa.
Nov. 17. Men and Missions Sunday (Laymen's Missionary Movement).
Nov. 17. Charles Street Forum, Boston; Mildred McAfee Horton, speaker.
Nov. 17. Chicago Sunday Evening Club; Oscar F. Blackwelder, speaker.
Nov. 17. Ford Hall Forum, Boston; Edgar Ansel Mowrer, speaker.
Nov. 17-19. Anti-Saloon League of America National Convention, Indianapolis.
Nov. 18-20. Georgia Disciples Convention, Mt. Vernon.
Nov. 19. New York Institute for Religious and Social Studies; Ben Zion Bokser, Margaret Mead, Reinhold Niebuhr, speakers.
Nov. 19. Sobor (General Council), Russian Orthodox Church in America, Cleveland.
Nov. 20-21. National Temperance Movement Convention, Chicago.
Nov. 21-22. South Carolina Disciples Convention, Columbia.
Nov. 24. Charles Street Forum, Boston; Henry J. Cadbury, speaker.
Nov. 24. Chicago Sunday Evening Club; Walter H. Judd, speaker.
Nov. 24. Ford Hall Forum, Boston; Lewis Browne, speaker.
Nov. 25. Chicago Institute for Religious and Social Studies; Rufus M. Jones, speaker.
Nov. 26. Diamond Jubilee Convocation, Elmhurst College, Elmhurst, Ill.; Reinhold Niebuhr, T. V. Smith, speakers.
Nov. 26. New York Institute for Religious and Social Studies; Pitirim A. Sorokin, Whitney J. Oates, Leo Gruliow, speakers.
Nov. 28. Thanksgiving Day.
Nov. 28-30. Annual Meeting, National Council for the Social Studies, Boston.
Dec. 1. First Sunday in Advent.
Dec. 1. Charles Street Forum, Boston; John Haynes Holmes, speaker.
Dec. 1. Chicago Sunday Evening Club; Richard C. Raines, speaker.
Dec. 1. Ford Hall Forum, Boston; Carey McWilliams, speaker.
Dec. 2. Chicago Institute for Religious and Social Studies; Perry Miller, Charles P. O'Donnell, speakers.
Dec. 3. Boston Institute for Religious and Social Studies; David R. Dunigan, S. J., Jerome S. Bruner, speakers.
Dec. 3. New York Institute for Religious and Social Studies; Louis Finkelstein, Harold D. Lasswell, Lyman Bryson, speakers.
Dec. 3. Washington, D. C., Auxiliary, American Mission to Lepers, Washington, D. C.
Dec. 3-6. Federal Council of Churches Biennial Meeting, Seattle.
Dec. 4. Meeting, Advisory Council, American Bible Society, New York city.
Dec. 8. Universal Bible Sunday.

(Announcements will be printed in this calendar as received, but must reach the editorial office at least three weeks in advance of the date mentioned.)

The
CHRISTIAN CENTURY
Undenominational

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EDITORIAL

United Nations Move Toward Disarmament

AFTER Russia proposed and the United States seconded the idea of a general reduction of armaments, the General Assembly of the United Nations moved with commendable speed to place the matter high on the agenda of the important meeting now in progress in New York. This wise decision did more to create confidence that something constructive might actually be accomplished than anything else that has occurred. Of the more than fifty questions which have been docketed for discussion by the Assembly, none is more important or more pressing. So long as the principal powers devote their major energies and the larger share of their budgets to the arms race, as they now are doing, they cannot and will not undertake the great responsibilities that await their common action. Furthermore, they cannot hope to succeed in writing peace treaties worthy of the name or to set into effective motion the organizations of the world community which can restore international trade, communications and finance. Peace treaties written by nations which are preparing to fight each other are nothing more than diplomatic agreements to determine where the battles of the new war shall begin. But treaties written by nations which are disarming will be designed in the interest of the people whose future is under discussion and with the purpose of providing a durable settlement.

Russia Asks Assembly To Ban Atomic Arms

ON THE DAY before Foreign Minister Molotov presented Russia's arms reduction proposal to the Assembly, Prime Minister Stalin issued the most conciliatory statement he had yet made. Replying to 31 questions raised by the United Press, he denied that Russia has an atomic bomb, affirmed that tension between Russia and ourselves is not increasing and expressed hope that peace negotiations would be successful. Then Molotov spoke, and the world gasped at the contrast in tone. The foreign minister's speech bristled with criticism of the United States and the Western allies. The explanation is not that Molotov was contradicting or defying his superior, but that both were attempting to repair the damage done Russian prestige at Paris. Molotov played his trump card by making his proposal for the reduction of armaments. This set Russia forth as a nation which desires peace. Significantly, he threw the whole problem into the Assembly, rather than leaving it to be solved by bilateral or multilateral agreements. He asked the Assembly to issue a declaration that a reduction of armaments is necessary, to ban the manufacture and use of atomic energy for military purposes, to tell the Security Council how to schedule reductions, and to call upon all governments to render every possible assistance to that body. Although his proposal did not assume the breadth of the historic disarmament proposal made by Litvinov to the League of Nations many years before, the fact that it was made following Stalin's pacific gesture gave rise to the first glimmer of optimism to be seen in international diplomacy since the Paris conference began.

United States Endorses Soviet Proposal

AFTER the First World War, it was our secretary of state, Charles Evans Hughes, who electrified the Washington arms conference with a proposal for sweeping limitation of arms. This time, the head of our delegation to the U. N. Assembly, former Senator Warren R. Austin, contented himself with seconding the similar but less sweeping proposal made by the Russians. He attempted to justify the appropriateness of this secondary position by saying that it was right for Russia to speak first, since she retains a military establishment larger than that of the rest of the world combined. Besides, he noted, we had previously taken the lead in proposing a scheme for the abolition of atomic armaments. In endorsing the Molotov proposition, Mr. Austin reaffirmed the position of our government that international inspection must become an integral part of any plan which hopes for the agreement of the United States. Molotov denounced this point as "atomic diplomacy." But there is no escaping the fact that the

crux of the disarmament issue lies in the achievement of international control of atomic development and international inspection of everything necessary to it, from raw materials to the use of the finished product. Atomic bombs are related to all preceding armaments as gunpowder was related to the bow and arrow. In spite of those who would depreciate them, they are the decisive weapon, for there is no defense which can stand against them. In this crucial issue therefore lies the test of Russian good faith and the hope of the world for real disarmament. It is a hopeful augury that representatives of the United States, while insisting on this point, have refused to exchange recriminations with the Russian foreign minister. Mr. Baruch's statement that we are ready to outlaw the atom bomb, as Russia urges, and to destroy our present stock of bombs providing the nations agree to inspection, indicates that the deadlock on this issue may not be quite as complete as it has seemed to be.

What Has Happened To CARE Packages?

IN RECENT WEEKS The Christian Century has received several letters, like one which appears in our correspondence section in this issue, asking what has happened to packages sent overseas through CARE. Because this paper has commended the agency, which was set up by more than a dozen of the leading relief groups in this country, we have attempted to learn the facts. It will be recalled that CARE undertook to deliver to designated persons in Europe food packages containing 40,000 calories of army surplus rations. For an original price of $15, now reduced to $10, the packages were to be delivered and a receipt, signed by the addressee, returned to the sender. Because receipts for packages sent early in the summer were slow in reaching the donors, many persons have begun to ask: "What has happened to CARE?" The answer seems to be that CARE has encountered an unexpected array of obstacles, but that it is overcoming these and will be able to carry out its commitments. Handling more than 2,000,000 orders, it became entangled in a complex of administrative difficulties in this country. These have been tackled with resolution, and are now well on the road to solution. Overseas, extreme complications were encountered in getting warehouse and transportation facilities in war-shattered countries. Persons to whom packages were addressed were often very hard to find in the chaotic situation in many nations, particularly in Germany. But there has been a reorganization of staff which is now getting this problem under control. As to the receipts, they are held overseas until several thousand accumulate to be sent to the United States by air. With the grounding of Constellation planes, this schedule went awry. Also, thousands of receipts were lost in tragic crashes of transatlantic planes. All these receipts are being replaced from duplicates, but this takes time and personnel. CARE realizes the great importance of the return of these evidences that it has done its work. It is attempting to work its way out of the situation and is doing so. Its sponsoring organizations continue to have faith in it. It has recently been able to make advantageous purchases of surpluses, so that it can offer to send packages for $10. Its address is 50 Broad street, New York. The need for food is as great as ever.

Quakers Heal Old Breach

AFTER more than a century of separation, the two main branches of the Society of Friends in Philadelphia have united to form the "Philadelphia General Meeting of the Religious Society of Friends." News of this reunion will come as something of a shock to most Protestants, for the differences between members of this honored body of Christians have been almost completely submerged beneath the multitude of their services to reconciliation and the relief of suffering. But it was not always so. Early in the last century Elias Hicks, a Long Island farmer, began to fear that a spirit of doctrinal intolerance was growing up in the society. He traveled widely, Elbert Russell tells us, contending "for the ancient Quaker freedom to follow the Inward Light and to believe only what Truth reveals." In an earlier or later age, Hicks' preaching might have caused no commotion, but the evangelical revival was under way throughout the country and it did not leave the Society of Friends untouched. Other members of the society, chief of whom was Thomas Shillitoe, suspected that Hicks was not sufficiently orthodox. Protracted discussions began, which led in 1827 to the withdrawal of the "Hicksites" from the yearly meeting, a fissure which it required more than a century to heal. An important factor in the rapprochement was the participation of both groups in the work of the American Friends Service Committee, the Friends Council on Education and the Friends World Committee for Consultation. But much still remains to be done to bring all the members of this body together. In addition to the Philadelphia General Meeting, the *Yearbook of American Churches* lists seven other Quaker bodies, the most numerous of which are the Five Years Meeting, Richmond, Indiana, which has 508 churches and 58,258 members, and the Ohio Yearly Meeting, which has 62 churches and 4,120 members. But a beginning toward reconciliation has been made in the City of Brotherly Love which we hope will prove even more contagious than was the division that began there in 1827.

Admit Relief Workers To Germany!

GENERAL Lucius D. Clay, commander of the American zone in Germany, refuses to admit American relief workers to that zone. They are welcome in the British and French zones, and in the American zone in Austria. They could render in the American zone of Germany the enormous extra aid that they are rendering elsewhere. But the general, whose power seems to be absolute, says No. For example, he has refused to permit the American Friends Service Committee, which is spending $200,000 a month on supplemental relief supplies for his zone, to send 25 highly trained representatives to check up on its administration and to give the remarkable services they are giving elsewhere. Why? What does the general fear from these men of peace? Is he afraid to permit the American people

to learn what conditions are in the American zone? That can hardly be, for General Clay himself in a radio broadcast to this country on November 3 stated that a major objective of his administration is quickly to raise the standard of living in Germany. Keeping out men who could aid in this process is therefore an extremely shortsighted policy, even from the standpoint of the army. The army asked the last Congress for $214,000,000 for relief in our zone and got only $96,000,000. The matter must come before the next Congress in January for a deficiency appropriation, if even the starvation ration of 1,500 calories now in force is to be maintained. (At Nuremberg we hanged a German for the "crime against humanity" of keeping the Poles on a ration of 1,700 calories.) How can the army hope to get what it needs from Congress unless the American people are informed? In Austria, relief workers representing the Friends and other voluntary organizations are doubling the effectiveness of relief supplies by helping the people to help themselves. They have assisted persons who are receiving relief to start a glass factory, a paper factory and other instrumentalities of self-support. This sort of thing ought to be going on in Germany. It can go on if Americans who care will tell the President and the department of state what they think before General Clay arrives in this country, as he is expected to do on November 10.

Lilienthal Heads New Atomic Authority

IN APPOINTING David Lilienthal to head the new Atomic Development Commission, President Truman has made an excellent choice for the most important position in the world of technology. Its wisdom is underscored by Senator McKellar's opposition, which grows out of the fact that the former chairman of the TVA refused to open this government agency to political patronage. Mr. Lilienthal is not unknown to readers of The Christian Century, which in recent years has presented a number of articles from his pen. The commission he now heads will have operating control over all phases of atomic development, in accordance with the action authorized by Congress earlier in the year. Thus it will take over from the war department the vast concerns of the "Manhattan District," on which over $2,000,000,000 was spent during the war. That project still employs 130,000 persons and has an annual budget of $375,000,000. It includes the cities of Oak Ridge, Tennessee, Hanford, Washington, and Los Alamos, New Mexico, and a ground area half as large as Rhode Island. All this personnel and apparatus will henceforth be administered by the civilian commission headed by Mr. Lilienthal. The composition of the commission indicates that it will increasingly be devoted to the creation of an industry for the peacetime development of atomic power. Among its members are a leading scientist, a publicist and two men whose experience has been in the field of finance. The ideals motivating the new chairman may be understood from a paragraph in the Lilienthal-Acheson report, which provides the basis for American foreign policy in this field: "To be genuinely effective for security, the plan [for atomic control] must be one that is not wholly negative, suppressive, and police-like. We are not dealing simply with a military or scientific problem but with a problem in statecraft and the ways of the human spirit. Therefore the plan must be one that will tend to develop the beneficial possibilities of atomic energy and encourage the growth of fundamental knowledge, stirring the constructive and imaginative impulses of men rather than merely concentrating on the defensive and negative. It should, in short, be a plan that looks to the promise of man's future well-being as well as to his security."

Central Issue in The Election

BY THE TIME these lines are read, the American people will have registered a major decision concerning their political future. That decision is whether the strong trend toward centralization of authority in Washington shall continue or be reversed. During the last decade and a half, all branches of government have moved toward the conception of a unitary state. The executive has overborne, by one means and another, the legislative and judicial branches which the Constitution made coordinate. The national power has overridden the powers reserved to the states. The states have invaded the realm of local government. All branches of government have taken over the functions formerly left to voluntary associations and enterprises. This has happened in spite of the long training of our people in democratic tradition and procedure and generally without the people's being aware of the significance of what was under way. We moved from one crisis to another without realizing what direction we were taking. The twin calamities of depression and war have driven this nation toward a goal which few acknowledged and fewer desired. With the war ended, thoughtful citizens became gravely concerned when they observed how difficult it was to make effective once more the checks against executive usurpation of power provided by the Constitution. They were dismayed when they saw how weak and compliant Congress had become, and how far the judiciary had departed from the rugged independence which characterized it in the days of Holmes and Brandeis. In this election they will register their decision concerning the continuance of this trend. Every kind of motive, good and bad, prompts the voting. But the number must be large of those who realize that democracy here cannot depend any longer on luck or on endless resources of time and substance. For good or ill, we are at last a part of a world which must have economic stability and peace if freedom is to live.

Why Not Admit What Everybody Knows?

RUSSIA'S renewal of her demand that the other great powers publish their troop assignments in foreign lands, and Senator Austin's concurrence in the demand providing the totals are complete, bring into the forefront a situation which very much needs airing. According to Hanson Baldwin, military expert of the *New York Times,* the U.S.S.R., Great Britain, France and the United States have more than 3,000,000 troops occupying territories out-

side their borders. Russia leads with more than 1,500,000 men outside her borders. They are chiefly concentrated in eastern Germany, Poland and Austria, but nearly 300,000 are assigned to Korea and Manchuria. Britain has nearly 500,000 troops in Europe, over 200,000 in the Near East, 38,000 in Japan and 20,000 in Indonesia. The United States has 329,000 in Europe, 140,000 in Japan, 50,000 in Korea, 50,000 in the Philippines, 29,000 in China and others elsewhere, making a total of more than 700,000 abroad. The assignments reflect the military situation which existed at the end of the war. These troops hold their present positions as a result of military conquest. In each case they remain where they are through the decisions of the governments which placed them. In no sense do they represent the United Nations. Reports by these governments to the United Nations of where their troops are and corollary data concerning them should be regarded as the first step toward assumption of responsibility by the world organization of the right to review and if necessary to change all such assignments. In this connection, President Truman's announcement that the United States will seek United Nations approval of our claim to trusteeship over the former Japanese mandated islands in the Pacific is a step in the right direction. It represents a defeat for the military, which seeks outright annexation. In the meantime, why not admit what everybody knows concerning troop assignments?

Christianity in a Free India

[EDITORIAL CORRESPONDENCE]

Calcutta, October 16

MY BRIEF VISIT to India has coincided with two events of far-reaching importance. The first was the decision of the Moslem League to enter the new nationalist government. The second was the approval of the South India church union by the United Church of South India. The Moslem decision means that there is to be no division of independent India along the lines of the Pakistan demands. That is to say, it means that unless Mr. Jinnah and his followers have entered the government to wreck it from the inside, as some Congress party extremists suspect and charge. If this is real cooperation, it may well have an immense bearing on the future of the Far East, and indeed on all world politics. But the decision in favor of the church union plan, even though it has passed almost unnoticed in the press, may have as wide and more lasting world repercussions. It may point the way for Christian reunion far beyond the borders of India.

The United Church of South India was the last to vote on the union plan. Previously the Methodists and the Church of India, Burma and Ceylon (the Anglicans) had approved it. But such an opposition had developed in the United Church—a previous union of Presbyterians and Congregationalists—that there were grave fears lest that body vote against it. However, at the showdown the opposition could muster only 10 votes out of more than 150. The only catch in the vote was the proviso that the plan was approved "on the basis of the interpretation of 1935." This had to do with the principle of intercommunion to be observed in the new body during the interim period while it will be moving toward complete adoption—or rather absorption—of the episcopal form of government. If the Anglicans accept this proviso, the South India union may come into existence as early as next January. If they do not, the scheme will be hung up again for a while. But there now seems little doubt of its ultimate adoption. I have even been told—with what basis of reliability I am unable to judge—that there are four Anglican bishops in south India who are ready to lead their dioceses into the union no matter what Lambeth or other Anglican bodies may do or say.

One thing which has surprised me is the apparent indifference of missionaries in north India to the importance of this development in the church life of the south. In a group of more than a dozen missionaries here in Calcutta, where I brought the subject up last Sunday evening, I found that several were totally ignorant of the whole matter. They did not know the terms of the South India union plan; they did not know what missions and churches are involved; naturally they had not the slightest inkling of the importance of the project for the cause of Christian union. The truth is that this merger of episcopal and presbyterial bodies, when it is finally accomplished, will represent an achievement by Indian Christians rather than by missionaries. In saying this I do not mean to minimize the great contributions which a number of missionaries have made to its realization. If the missionaries in south India had fought against it, it would never have gone through. And some of them have fought for it with a devotion that deserves recognition from the whole Christian world. But it is the Indian Christians, determined that their church should not be forever afflicted by the sectarian divisions of the West, who have furnished the driving force that is putting this union scheme over. It was Bishop Azariah of Dornakal, the first Indian consecrated to the Anglican episcopate, who gave the project its real start, and it is Indian demand which has brought it this close to consummation.

The uncertainty that attends the approach of the day when action by the Anglicans will decide whether the South India United Church is to come into being at once, or is to be thrown back into the arena of debate for another term of years, is symptomatic of the present state of affairs throughout the Christian enterprise in India. Like everything else Indian, the Christian churches and missions have entered a period of transition. Important things, and a lot of them, are going to happen within the next few years. But no one can be sure what these will be, and accordingly there is a general atmosphere of uncertainty, and in some quarters of anxiety. Everything seems to be "on the verge"—but what is beyond the verge, who can tell?

One thing seems clear. The Christian community in India is under attack as it has not been for years past. Sometimes this attack takes such forms as the restrictions recently placed on Christian churches and schools in the native state of Travancore. Far more important for the future, however, is the growing tendency in nationalist quarters to hold the Christians disloyal to the nationalist cause. The students, who are noisy about everything, tend

to be noisiest in spreading this assertion of the ineradicably "foreign" character of Christianity. But it is also coming from Congress leaders who are prominent in the Constituent Assembly and from influential individuals who might be expected to have a more tolerant outlook. One of these is Gandhi.

Not long ago a delegation of eminent Indian Christians visited Gandhi at his Warda settlement. Knowing his views on the importance of Hindustani as a national language to bind the new India together, they were careful to carry on their side of the conversation in that language. Gandhi, however, persistently replied to their questions in English. Finally one of them commented on that fact and asked him why he was doing so. "I always," replied Gandhi, "talk to foreigners in English." That reply has sunk deeply into the consciousness of the Indian Christian leaders. Its implications appall them, and they know India too well to dismiss Gandhi's influence. They set his attitude down as sure indication of trouble to come, and I have found impatience among them at what they regard as missionary blindness or indifference to this coming trouble.

To be sure, when you take up this matter with Congress leaders they immediately point to Nehru's promises of complete religious liberty in the coming independent nation as sufficient to allay all Christian apprehensions. But there are many kinds of religious liberty in the world today. Searle Bates made that clear in his monumental volume, and if there were any doubts left as to the ambiguity of the term it should be enough to remember that both Spain and Russia claim to have religious freedom. Already, long before the assembling of the first legislature of an independent India, public agitation is under way for numbers of laws governing the conduct of missions and churches which, if enacted, would certainly produce a revolutionary change in the character of the Christian movement in this land.

Nor does all this agitation come from non-Christian sources. A convention of Indian Christians which met in the Punjab last week petitioned the Christian members of the Punjab delegation to the Constituent Assembly to work for a constitutional prohibition against the entrance of any more missionaries into India. Other Christian members of the Constituent Assembly have declared that they favor prohibition of all missionaries except those engaged in certain specialized forms of social service. There is considerable agitation in favor of prohibiting the use of foreign funds to support religious work, or at any rate evangelistic work. Among Indian Christians who would not go this far there is a rising sentiment in favor of laws or regulations which would require that all such foreign funds shall be under the control of Indians after they reach India. There is also agitation to require that all colleges, schools and other institutions supported by the Christian enterprise shall be Indian administered. And there is widespread discussion in favor of legal prohibition of conversions to Christianity, or at least of prohibition of mass conversions.

None of these proposals may be enacted. But the point is that all of them are being seriously and even powerfully agitated, and in a situation such as this you simply cannot tell what is coming. India is yeasty with the ferment of its approaching freedom. At a time when the patriotic dreams of years are on the point of realization it is natural that the general mood of the articulate population should be, "Behold, I make all things new." And as a minority movement, closely tied in the past to the foreign imperial power, Christianity must expect to be faced by all sorts of proposals for a new ordering of its life. At least one mission has already advised its home board not to make any new appropriations for capital plant or for sending out new missionaries until the situation has become more stabilized.

It is almost painful to see the distress of many missionaries at this turn of events. One of the best, a firm friend of Indian freedom, who has just returned from several years in the States, said to me, "I have come back to an India totally different from the one I have known; I am finding it very hard to discover my place in it." Most of the missionaries who are here now regard themselves as sympathetic to nationalist aspirations, but as this agitation for restrictions on missionary activities mounts they seem to be asking in a bewildered and resentful state of mind, "What have we ever done to deserve such treatment?" Naturally, they feel that the faithful service they have rendered toward the uplift of the Indian masses during the years past deserves more recognition. This recognition they get from the individuals with whom they are in personal contact. But they are not getting it from the newly independent nation as a whole. And the evidence of this popular distrust embitters them.

Yet it must be admitted that the missions must accept much of the blame for this anti-missionary agitation. Acknowledging the many exceptions, it is still not unfair to say that the missions in general have largely failed to give any convincing evidence of genuine enthusiasm for the nationalist cause. They have done little or nothing to register their opposition to the British imperialistic policy which found expression in the notorious Memorandums A, B and C—the so-called "missionary pledge." They have given little evidence of concern over the implications of their receiving tax support from the British administration, and a good many missionaries are still suspected of believing that British rule has been a providential way of opening the path for the advance of the gospel. I asked one Indian Christian leader—probably the outstanding Indian Christian leader in the country at present—whether Indian public opinion in general still regards the missionaries as British stooges, and he answered without qualification or hesitation, "Yes."

This failure to dissociate the missionary enterprise from the interests of the imperial power must not be held against the missions or the missionaries alone. Their boards, and the International Missionary Council, have given them no determined lead in the direction of dissociation. When the I.M.C. adjourned its Geneva meeting a few months ago without taking a clear-cut stand against the missionary pledge it tossed away the last chance to convince India that Christian missions are *per se* anti-imperialist. Anything which the I.M.C. or other missionary bodies may now do to repudiate the implications of that pledge—which is a dead letter from the moment of the realization of Indian independence—will be just another case of "too little and too late." But it will be the devoted men and women who are working here on the spot who will catch the brunt of the nationalist indignation.

As I have said, in a situation like this there is just no telling, at this transitional juncture, what is going to happen to the missions and missionaries. My own guess is that, when the newly freed Indians have blown off enough steam, they will settle down to enacting very few legal restrictions. They may easily enact none at all. Independent India may turn out to be as free a field for Christian missionary effort as any in the world. Present radical talk may produce little more than talk. But even this talk has great importance for the Christian future.

Certainly no one, whether Indian Christian or missionary, doubts that great changes must come and are coming in the Indian church. The process of Indianization will speed up from this point on. Either that, or the church will rapidly lose what prestige and influence it now has. Apparently the Roman Catholics see this more clearly than the Protestants, for they are pushing Indianization at a much more rapid pace. Only last month they consecrated an Indian as the auxiliary bishop of Bombay, with the announcement that he will become the archbishop of that vital area next year. The Roman Catholic hierarchy is now almost entirely made up of Indians, and their institutions are almost entirely under Indian direction. Protestant churches have begun to move in the same direction, but compared with Catholic progress they give the impression of hesitation and delay. This land is no place these days for either of those qualities.

And now let me add a footnote on a subject which I know is of great interest to many American supporters of the missionary cause. What about the mass movements? Are these great shiftings of whole communities of outcastes and underprivileged into the Christian community continuing? Except in a few small regions in south India, the answer is No. But one of the most interesting facts I have uncovered while here is that Dr. Ambedkar, the leader of the untouchables whose influence is strong in the west and central portions of the country, is now talking about the possibility of an untouchable mass movement to Islam. "Why take a short step into a Christian community where social distinctions persist?" he is reported to have asked. "Why not go all the way into a Moslem community where there is real equality for all?" This suggestion may or may not develop into a movement of real importance; there are reports from the south that it is beginning to get under way there. But the very fact that the proposal is "in the air" here gives one something to think about.

PAUL HUTCHINSON.

Prayer for the Nations

NOW, in the doorway standing;
Now, with strange light of new sun on our faces:
The old path lost in dust; the corner sharply turned;
Standing now, timid, with loud voices,
Timid, in long words:
Lord, we beseech thee — a sign.
Grant in this day of our need
The Christ before us, shining still
As when we set our backs and came this way.

MARJORIE FARMER.

I Lost an Alarm Clock

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been compelled to answer the question, "Why do people, you among them, lose things?" Yesterday, or the greater part of it, I spent and all the people in the hotel spent looking for my spectacles; and a gloom gathered on the hostelry where I was staying. All rallied to the search. It was generally understood that the old gentleman was dependent on his glasses, and there was no oculist near, and his own was far away, and he was a man of letters. What a blow! But at last they were found in the telephone box—the first place in which I should have looked—and a sigh of relief swept over the friendly hotel.

Then I asked myself why I ever lose things; and after considering profoundly many of the other reasons I lighted on one, which can be illustrated from the incredible but true fact that I once lost an alarm clock, one of the kind which waken you in the early morning, a little loved but real friend of mankind.

I had bought a new clock with an alarm strong and brazen. I put it above me in the train. A little unexpectedly the train pulled up at my station. Eager for the next move in my busy life I clutched my coat and umbrella and jumped out upon the platform on half-speed. The train started, and with it went the clock.

It was little good sending word along the line. That clock was in the hands of some man or woman who regarded it no doubt as treasure waiting, something of which it could be said, "The very thing our household needs!"

I was angry at the perfidy of my kind. I wished I had wound the clock up and set the alarm. Then perhaps as the villain walked down his Main Street it might have gone off, and a subtle cop might have explored the mystery. Then would the larcenous being have been detected, arrested, and fined. But I had not had the forethought to wind it up, and the thief got off with my clock of which my family were in serious need; and his children no doubt still wake to its strains.

But why did I lose it? Clearly because of my failure to finish the present enterprise before beginning the next. I should have looked around before leaving the train and starting a new action. I would not in that case have left the railway journey unfinished. Undue haste to get on with the next thing makes us lose very many things, not least of them umbrellas. The wise man takes his time about his doings. He finishes one scene before he begins another.

Tidy men I imagine who have an ordered life seldom if ever lose things. Those of us who praise tidiness and practice it not know all about this wisdom. But the same haste to get at the next thing which makes their rooms filled with books not put back or ties sprinkled here and there or clothes left in shocking confusion, is what also causes them to leave things behind them everywhere, to the despair of their families and the comfort of such as manufacture umbrellas, spectacles and even lowly alarm clocks.

Ever yours regretfully,
QUINTUS QUIZ.

Labor Unions and Churches

By Broadus Mitchell

CHURCH members in the United States number 60,000,000, of whom 50,000,000 are adults. Labor union members total 15,000,000, of whom practically all are adults. The proportion of union members who are church members is not known, but it is large. I venture to say that clergymen and other church leaders have not sufficiently utilized the strength of their union members for good in the labor movement, just as labor leaders have not employed the influence of their church members to advance the highest objects of organized religion.

Let me remark in passing that I have never seen anything in one criticism of preachers which unions sometimes make—that when pastors champion the cause of organized labor they are trying to fill their pews. Filling the pews is a legitimate first step in the common progress which men of good will want. To the extent that a labor union does not draw in dues-paying members from its constituency it is weak and may be positively dangerous because its policies are not molded by a representative membership. There must be members before there can be a movement, whether of organized religion or of organized workers. The beginning of unionism is in securing members, and the same must be true of the church.

Their Common Aims

Unions and churches not only have members in common; they also have professions and, I hope, aims in common. Both unions and churches nourish social idealism. They offer their organizations as means toward human happiness and justice. The appeal in both cases is ethical. In labor movement and church alike the ethical purpose is forwarded by a mystical element—call it emotional loyalty or uncalculating self-forgetfulness. Each attachment, to religion or to labor—if I may separate them—when at its best engenders a deep and stirring belief which is capable of making martyrs.

Churches and unions have an abundance of other similarities. Both must plead for members, must be constantly organizing. Both are predominantly voluntary associations. Neither, however, is without an element of coercion. I readily agree that in the unions, once they are formed and grown to strength, coercion of the individual to join and maintain membership is sharper than with the churches. A closed shop with a closed union avoids coercion only by practicing discrimination against non-members. There are reasons which can be offered for this practice, but the fact is as stated. A union shop as distinguished from a closed shop removes coercion a distance and delays it. In this instance a worker may enter on employment without difficulty, but once settled in the job he must join the union. Here again there are good reasons for the compulsion, though I do not stop to spell them out.

In churches the coercion is vaguer, but it is present in several forms. The non-member may be threatened with spiritual disinheritance, sometimes by episcopal authority. If the church membership is relatively large in a community which is more or less isolated or self-contained, the non-member may be made to feel uncomfortable because peculiar. This may go farther in situations where church membership, like union membership, is not unconnected with economic opportunity. Be it remembered that the pressures which unions bring to bear on non-members are not all of the intensely practical sort related to jobs. The unions often try to make the indifferent ones feel like "spiritual scabs."

Both Need Good Management

Besides these similarities in the realm of aim and method, unions and churches have the same purely institutional problems of financial support, provision and maintenance of meeting places, upkeep of publications, educational, medical, and relief work, and choice and training of leaders and staff assistants. All these facilities are necessary to the purposes of both churches and unions, but in their management often lies the difference between wisdom and the reverse. And contrary to frequent supposition unions are no less in need of good business management than are churches.

The labor unions lack unity. Their division into rival factions, while beneficial in some respects, is on the whole harmful. We are familiar with jurisdictional disputes, which sometimes have no better cause than contests between vested interests. There are wider splits between great branches of the labor movement, each claiming the right to a control which the other exercises. Each party in this division accumulates an arsenal of defense and offense, material and ideological. Each claims to be the true allegiance—one on the basis of history and power, another by right of dissent. Each has its officialdom which, in unmistakable ways, uses discipline and makes appeals with the purpose of preserving its selfish authority. American labor's present division into Congress of Industrial Organizations and American Federation of Labor—to leave aside railroad brotherhoods and other independents—does more harm than good.

Alike in Disunion

Some of the original reasons for disunion, once pertinent, are no longer present, or not to the same degree. The rivals have grown alike in all but rivalry, and rivalry has been intensified by the very process of growth. The struggle between A.F. of L. and C.I.O. causes social waste, and not only weakens unions nationally but threatens to thwart international labor cooperation. The A.F. of L. was a member of the International Federation of Trade Unions, now dissolved in the formation of the World Federation of Trade Unions. The C.I.O. is a leading force in the W.F.T.U., but the A.F. of L. stands aloof and, at a time when labor hopes to share in world decisions, has no international affiliation. One cannot bemoan too loudly the jealousies in the labor movement and their disruptive effects.

In the same way, nothing is more familiar than sectarianism in religion and the loss of power through friction. As in the case of unions, there are certain credits on the side of sectarianism, but they are minor compared with the injuries. The contests between churches, denominations and faiths—whether local, regional, national or on a world scale—become invested with irrelevant features which play a persistent part in preventing combined effort. Dogma is substituted for belief; moral purpose is watered down to a form of words; a campaign against the forces of evil degenerates into a mere tactical maneuver in a civil war. A particularly unworthy element in these church struggles is official claims. Fear of loss of position and power disguises itself as generous solicitude. Pride which has its uses moves over into prejudice which has no excuse. There is no need to enlarge on this theme. In organized religion as in organized labor some men, mighty in their meekness, move between the factions. They are willing to preserve differences which contribute to the common aim, but they plead for the dropping of rivalries which prevent religion and labor from playing their creative parts.

The Factor of Communism

Doctrinal and sacramentarian distinctions between churches are not my field, and I do not presume to say how they may be reconciled or even if they ought to be. But on current doctrinal differences in the labor movement I do have an opinion. The chief of these differences cluster, at this time, about communism as variously interpreted—communism sometimes genuine and sometimes fictional. Many men for whose intelligence and sincerity I have regard act on the principle of smiting communism, or whatever is called communism, hip and thigh, to the forgetfulness of pretty much all else. My notion is that this behavior is mistaken.

The issue is real enough. Communism, accurately understood, offers a different solution for poverty and war from that put forward by most other economic faiths. It has its own political and cultural implications. At many points it is in collision with majority American beliefs. Communism is no passing social malaise. It claims the loyalty of the populous Russian nation. With changing complexion it has persisted through remarkable trials of misgovernment, ignorance, civil strife, isolation, starvation, and supreme effort in world conflict. It is dynamic, modern; it calls science to the aid of social design. It extends itself politically, territorially, economically. Disdain for communism as a faith and a practice is out of the question. Lofty reproach gets no different result. Blind antagonism is ignorant and invites a new world war. The only course for reasoning men on both sides is earnest and open-eyed effort to acknowledge the vital forces and determine that each shall yield enough to permit a partnership. This is easier said than done. But the penalty of not doing it is a great deal of human misery, and soon.

We need to check the hatred which calls an antagonistic movement heresy. We must hold judgment in suspension long enough for calm examination and unremitting effort at mutual understanding. The A.F. of L. damns the Soviets and will not sit down with representatives of their workers. In the relatively minor instance of the rising C.I.O., the A.F. of L. adopted the same tactic of scornful summary rejection. The C.I.O. was not the product of the reckless ambition of one man; it was not an accidental abomination to be stamped under foot. It had reasons for existence running back into history. It was recommended by serious neglects in the old labor movement, and was invited by the needs and hopes of millions of workers which remained unfulfilled. The career of the C.I.O. has shown that it is something vastly different from a mere manifestation of wickedness. One ventures to think that the progress of the Soviet Union, on an incomparably greater scale, is similarly grounded in sense instead of sin. The C.I.O., if I may judge, perceives this and follows a policy seeking intelligent accommodation.

How Achieve Democracy?

It is complained that the labor unions suffer from bureaucracy. The charge has much validity. In all large organizations there is the problem of combining democracy and authority. The executive has to take decisions, and these do not always interpret the intentions of the membership, if indeed those intentions are clearly defined. Some labor unions do not hold conventions regularly or frequently enough, and their chief officers manage to give themselves a permanence of control which is not justifiable. Government, business and professional associations are similarly plagued. The church, I dare say, is not immune.

Both churches and unions have the duty of training leaders. In organized religion training methods are better perfected than in organized labor. The union with which I am connected has courses for members who want to offer for elective office. They must be acquainted with labor history, the record and constitution of this union, the elements of union accounting and the orderly conduct of a union meeting. Of course creation of a "priesthood," in the bad sense, ought to be avoided whether in church or labor union. The evangel who cries out in a wilderness may be destined to call many. He should not be excluded by any system of leadership training, however good it may be for the average aspirant. Hedgerow preacher and curbstone unionist may bring fresh ardor to old tasks. The problem in church and in union is to incorporate the vigor of the volunteer with the responsibility of the regular.

Relation to Politics

Both labor and religion are confronted with the question of participation in politics. One school in the unions protests that once the field of economic action is overstepped there is a weakening of legitimate effort. In the churches also many deplore the departure of ministers and their congregations from the altar to give lessons to the market place. The advice that politics be shunned is in both instances sometimes disingenuous, being offered by persons who have their own motives for confining both labor and religious awareness and action. The fact is that through radio and stratoplane, war, trade and credit our world has shrunk from a large globe to the circumference of a marble. By the same sign, social efforts cannot be partitioned as they once were. One aspect of public conduct crowds upon another, demanding simultaneous treatment. I will not say in what directions organizations devoted to fundamentals

like labor and religious welfare should extend themselves, but extend they must unless they want to become contracted and artificial.

Some people in the churches say that the unions are too much concerned with material gain for themselves and neglect obligations which are important to society at large. In its crudest form this becomes a criticism of labor leaders, particularly organizers, as worldly, unmoral or immoral persons who live loosely on the hard earnings of their followers. Similarly, some people in the labor movement say that the church promises "pie in the sky" and is too little employed in bringing justice on earth. Clergymen have not escaped the charge of being parasites. The truth is that most union leaders believe that what they are doing contributes indispensably to social benefit and to spiritual vitality, and most churchmen are eager to apply morality to the relations of workers and employers. Church and labor union alike embody the tensions of the times. As each tries to lessen these tensions, each will discover that it has a great deal to contribute to the efforts of the other.

Dry Up Liquor Profits!

By Charles R. Bell, Jr.

IF THE PRESENT trend continues, we may expect national prohibition to become an issue again within the next ten or fifteen years. Already approximately one-third of the counties in the United States are dry and in many states strong dry organizations are again at work. In a recent referendum in Alabama, for example, two of the most populous counties voted dry. Most of the political campaigns in the near future in that state will have the question of prohibition brought in and there is an excellent chance for Alabama to enter the dry column soon. In many other states, the same trend is evident.

This, of course, is a development similar to that which preceded enactment of national prohibition a generation ago. The fight in those days centered around local option campaigns, church crusades and state elections until sufficient sentiment had been created for an amendment on a national scale. The eighteenth amendment was passed state by state until the necessary thirty-six states had ratified it. Ratification came through that gradual process and not, as opponents of prohibition contended, as a trick hastily put across while the American soldiers were in France. Prohibition was a grass roots movement. It represented at the time of its passage the overwhelming majority in the United States.

I

That same kind of movement is now gathering force again. The same kind of people are behind it. The same bitter experience with alcohol, the tavern keeper and crime are prompting the church people and other temperance minded folk to attack liquor and the evils which inevitably attend it. And the attack is succeeding because the people of the country are again being given a cruel lesson by the liquor interests themselves. So clearly the time has come for the church to examine these developments now assuming such large proportions and to decide whether it should make prohibition its cause once again or whether it should seek some new policy as an answer to national intemperance.

The church must begin its search for a more workable temperance policy with the fact that its former effort, namely national prohibition, failed. Why it failed is a debatable question, but that it did fail none can deny. Of course a great social experiment need not stop because of one failure. It is possible that national prohibition could be made to work a second time where it was not successful on the first try. But even the staunchest prohibitionist would be forced to admit that the same forces which destroyed the eighteenth amendment would be just as likely a second time to undo another amendment embodying the same principle. Also the dry forces are not united this time concerning the wisdom of a second attempt at prohibition. These considerations lead us to ask if there is not another and better temperance policy, which would give more adequate expression to the genius of the church in social reform, and which would at the same time bring about the ends desired.

II

Whatever else was wrong with the prohibition laws, they had two fundamental defects which ultimately contributed to their repeal. So far as the church was concerned, prohibition placed Christian social righteousness in a role of doubtful character. It gave the church the character of an enforcer rather than a teacher of morality. But it is certainly safe to say that the church eventually found the role of a moral policeman a distasteful one. At times it was obviously corrupting. Further attempts, therefore, to frame temperance laws should be made in such a way as to place the church in its highest and right relationship with the issue.

In the second place, prohibition treated the problem of alcohol as a simple one, a position no longer supported by scientist or moralist. Alcohol was defined as an evil. It should, therefore, be treated as a pariah and be outlawed. That was exactly what the eighteenth amendment did. On the other hand prohibition did not eliminate satisfactorily perhaps the most important support for intemperance, namely the profit motive. Most of the opposition to the amendment began around that point. Bootleggers broke the law and found it profitable. The campaign against prohibition was financed by large financial interests anticipating huge revenues after repeal. They used as bait the claim that the public would profit through reduction of taxes, a claim that has not been fulfilled. Much was said in these campaigns about abridgment of

personal liberty but, as everyone knows, the people who did most of the talking along this line suffered the least. The deeper motive was money. In charting a new course for temperance this should be kept in mind. Some means must be devised to take the profit out of the manufacture and sale of all beverage alcohol.

III

How can this be done? My opinion is that it must be attempted through public competition with the profit-making liquor business. As a first step in this direction church and temperance leaders should work for federal manufacture and sale at cost of alcoholic beverages. It should be noted carefully, I have not said government monopoly. Government monopoly would invite much the same criticism that destroyed prohibition. There would be the same ridicule of enforcement and the same violations. Government monopoly would end in defeat as did national prohibition. But government entrance into the field without benefit of monopoly would be an entirely different proposition.

An excellent case in point is the TVA where this technique has been used with marked success. When the United States government established the TVA it made no attempts to monopolize. The power companies operating in that region were allowed to go on with business as usual. No laws were passed outlawing private power companies. All of this, too, in a region where private monopoly was strong and well intrenched and in states where social controls and public ownership were weak. The government merely set up its plants and began delivering a better product at a better price. The power companies attempted by every means to discredit the new experiment. It seemed that the rural southerner, with his regional suspicion of all isms, should have been receptive to such propaganda. But the campaign against TVA never took root. The government did an efficient job. There was no corruption or bribery because there were no laws to break, hence no reason for corrupting officers. The opposition of the utility companies, which was bitter and vitriolic, fell on unsympathetic ears because the public was satisfied. Today the TVA is firmly established.

Were the national government to enter the field of manufacture and sale of beverage alcohol, much the same procedure should be followed. No attempts to regulate distilling and brewing by law should be made, beyond the laws now in force. The tax rates which now exist on liquor and other luxury commodities could be maintained, thus undercutting the tax argument for repeal. The government would not find it necessary to employ large numbers of officers to enforce the new law. The only legal sanctions against consumption of liquor would be related to conduct. Drunken driving, for example, would be against the law, as it is today.

Under such a system an increase of drinking might occur for a limited time. But consumption would soon decline and go far below present high levels. In the first place, alcohol's chief ally would have been conquered. It would now be no longer profitable for private industry to make alcoholic beverages. The brewer and distiller would find the consumer market gravitating naturally toward the better and cheaper product, as the power companies found it doing in the south. One important point of difference exists here which should be emphasized. Though the financial interests instigating the opposition to prohibition were motivated by their desire to make money, they aroused public support by making people believe prohibition had failed and by securing the help of the man who wanted to drink. Their motive was from one direction; their public support from another. Under the plan outlined it would not be possible, I believe, to create such disaffection on the public's part. If I am right in this assumption, then the main support for intemperance on the scale we now know it would be permanently broken.

A second great ally of intemperance would be eliminated. The tempting advertisements and radio programs endorsing whiskey or wine or beer would cease. It would not be necessary to pass laws regulating liquor advertising. The matter would adjust itself, because it would no longer be profitable to advertise. This would remove a source of pressure and allurement which can hardly be overestimated. One reason temperance education does not go further is because it faces an endless counter-propaganda. Also newspapers and magazines which might speak out more fearlessly dare not do so when profitable advertising is at stake.

IV

A third gain would be achieved by such a program. Those of us who want a dry nation may not have believed there was much to be gained by securing the support of those who differed with us about the use of alcohol. But the time has now come when the whole question of temperance laws *must* be worked out with those who differ. The nation is too evenly divided for either group to attempt settlement of the problem without consideration of the other. Within the framework of such a policy no real grounds for opposition exist on the part of the man who does use alcohol but uses it moderately and who wishes to have a law-abiding community. This is not a plea for "moderate drinking," in which I do not believe. But it is to recognize that a considerable body of people whom the churches do not take into account have a very valuable role to play in laying the foundation for some agreement that will lead to lasting temperance.

With these three things accomplished the temperance forces, especially those within the church, would be ready to face the evil of alcohol for what it really is, namely a disease, a bad habit, an escape mechanism and a sin. Public health education could be carried on regarding alcohol's damage without the constant reminder that certain hostesses serve this beverage or that social prestige requires a certain liquor. Pressure on school boards and motion picture producers would cease. Modern textbooks could treat the matter objectively. The temperance campaigns would not be mixed with lobbying activities which often placed the church in a wrong light.

This approach would not bring temperance, as I have pointed out, at once. But it would provide the legal framework within which the spirit and genius of the church could function most effectively and by which the nation could eventually be led to lasting temperance.

We Grew Up Overseas

By Burton Moore

SIX MONTHS is time enough to train a combat division—a good division. We trained in six months and we were good. Our chaplains were good, too. Father Kelly was a sort of religious common denominator during the terrible days of early 1945 in Germany, and his Protestant counterpart, Chaplain Adcock, dispensed hope and courage along with the Red Cross bags.

Easter morning on the Rhine saw cannoneers, cooks and observers stacking their arms in the anteroom of a shell-smashed chapel and entering to pay tribute to a faith triumphant in the very midst of war. It was that way throughout our two months of action. To Catholic and Protestant alike, the faith that we all had known since childhood became new and vivid. We needed a central loyalty and the Christian ideal satisfied that need. "Patriotism" to most of us was only the residue of half-digested Fourth of July speeches, and the "war against fascism" an intellectual ideal held by a small minority.

Apathy after Battle

In Bavaria we had our first taste of occupational duty. There was little to do during after-duty hours, and practically nothing on Sundays. We were living as a complete unit for the first time in months, but the same men who had walked or driven miles over shell-torn roads seemed unable to walk two blocks to Protestant or Catholic meeting-places. The chaplains once again had time to prepare sermons, but their words echoed in empty halls. The short inspirational sentences spoken to us during a convoy halt seemed of more value than a carefully prepared sermon preached to the same men in garrison. Somewhere between V-E Day and Bavaria we had lost something. The Christian faith was real and indispensable during combat, but it seemed too ethereal, too abstract, for a kind of life that held no extraordinary dangers. Something priceless in battle was too weak to live by.

Months later, when we returned home to everyday life, we found that the same subtle alchemy had taken place. The churches at home seemed to have nothing to offer us, nothing to help us recapture the sublime faith that had been our solace and strength when the battle roared around us and death seemed suddenly certain.

Is Faith Only for Crises?

Does the Christian ideal of brotherhood have validity only in peril? Generally a creed is found satisfactory in everyday life and wanting in moments of crisis. But surely the faith that has great appeal during battle, when men's bodies and souls are strained to the utmost, possesses workable tenets. Surely these principles must be fundamental in human life.

Of course, it is very hard to define one's faith, and harder still to point out how an institution is failing to aid and strengthen it. But there are certain respects in which the shortcomings of the church at home are so obvious that we feel it is not even trying to help.

Those of us who lived in daily expectation of the worst were impressed with the idea that faith in God is something workable and positive. Back home we find that religion is a matter of "thou shalt not," an everlasting attempt to discipline our lives into patterns of moral behavior. However badly we may need guidance in this respect, it is not a positive central loyalty capable of picking up all the loose ends and giving direction and meaning to our lives. We want a clear definition of the ends, of objectives. When the church gives us these, the means will be of secondary difficulty. We are not afraid of ultimates. Overseas we dealt daily in ultimates. Few of us have patience with sermons which assume that first principles of faith and living are beyond our understanding.

We are tired of being regarded as misfits in the organizational scheme of the church. Many of us are in that fluid world between early college and a definite vocation. We cannot fit into the church's youth groups; they are high-schoolish and preoccupied with such third-rate concretions of the Christian spirit as missionary endeavor, "how to develop a Christian personality and still be popular," or the care and feeding of adolescents at church picnics. Not through any fault of their own, few of these youngsters have been introduced to the basic problems of remaining alive and keeping hope when there is no hope. A first-rate artillery duel soon reduces a man's faith to first principles.

A Minority in the Church

Younger married groups interest us more, but too often their meetings and conversation merely reflect sermons delivered earlier in the week by a pastor whose main wartime problem was lack of attendance or the difficulty of getting enough roofing material to cover the main chapel. We veterans represent a church minority, and the average minister's tendency is to regard us as problem children whose big trouble is getting into line with the rest of the congregation. Getting into line will take a long time for most of us, and meanwhile we will become even more of a minority.

We grew up overseas. We have graduated from the college-group problems. Some of us are old men in experience. It is more than annoying to be talked down to like the boys we were three or four years ago. So far as most elders and ministers are concerned, we are still names on the service plaque in the foyer, to be buried in the Sunday evening discussions on "Christianity and the happy marriage."

A minister at my neighborhood church observed recently that the individual members of his congregation found comfort in Christ whenever a basic issue is involved. As a rule, a basic issue is something to be alluded to only lightly among young people. Apparently the youth groups, to which it is taken for granted we belong, are organized according to this principle. We are not expected to think seriously. "Practical illustrations" and "Christianity in

action" are stressed to the almost total exclusion of Christianity's foundations. The questioner is regarded with amused tolerance.

The same minister apparently reserves the basic issues for discussion in his study. At any rate, he presents them on Sunday morning only in highly rarefied form. His sermons are merely expanded parables vaguely illustrating an idea and spiced with amusing anecdotes—as though the congregation were unable to deal with the points unless they are diluted by funny stories. That is the kind of thing we are up against.

The current revival of fundamentalism should be no puzzle to American church leaders. All too often the veteran is faced with a clear three-way choice between fundamentalism, complete negativism, and the half-hearted trivialities of a youth group. As he sees it, fundamentalism at least tries to answer some of the basic questions.

We have learned the hard way that the ideals of the Christian religion are eminently workable. We have seen them working under the most impossible circumstances. But we prefer to believe that it is not necessary for young men to slaughter and be slaughtered on a large scale in order to discover a living Christianity. It is said that the church embodies these principles of faith and hope and fellowship, and presumably the minister is the man best qualified to point them out. If he and his spiritual assistant, the congregation, cannot do this the only conclusion we veterans can draw is that faith, hope and fellowship are the fruit of large-scale death. Can the church supply the vital impulse for fellowship in everyday life?

BOOKS

A Behavioristic Theology

THE SOURCE OF HUMAN GOOD. *By Henry Nelson Wieman. University of Chicago Press, $3.50.*

THIS BOOK presents a theory of value and offers itself as a contribution to religion in general and to the Christian faith in particular. I shall confine this review to a consideration of its bearing upon the Christian faith. My conclusion may be stated at the outset. The effect of Professor Wieman's thesis is to drain off the substance of Christianity and leave it a hollow unreality. The governing idea upon which the book is constructed is, in my judgment, wrong and, if accepted, would devitalize the Christian faith.

The source of all human good, says Mr. Wieman, is a *process*—a creative process which is everywhere and always going on in nature. This process has its own "structure," and can therefore be cognitively apprehended as any other structure of reality can be known. That is to say, knowledge of the creative process does not rest upon faith or upon speculative reflection, but upon empirical evidence, the same kind of evidence which yields all scientific knowledge and the knowledge of common sense. Upon this process man depends for all the goods and values of life. It is, therefore, neither necessary nor reasonable to look beyond this process for God—the process itself is God.

Mr. Wieman rejects the fundamental Christian conception of God as the *Creator* of the world and of man. In place of the Creator—a word for which he has no use—he puts "creativity," an abstract idea which refers to the creative process. Creativity *is* God. The creative process, however, must be distinguished from all the goods which it has created. These created goods—family, friendship, school, an ordered society, the nation, the United Nations, peace, art, knowledge—name any good thing you will—all must be held subject to change by the creative process which alone should command man's highest devotion.

Man, Mr. Wieman rightly holds, does not create these or any other goods. His function is not creative but cooperative with the creative process. He cooperates by removing obstacles from its path and by setting up conditions favorable for its operation. In this interaction of man with his environing world of nature, of history, of economic order, of political and cultural institutions, and particularly with other persons, new values emerge which enrich and deepen and expand the meaning of man's life. Also the opposite occurs—man's life may be shrunk and debased in this interaction with his environing world. Whether it shall be one or the other, Mr. Wieman continues, depends upon whether or not man cooperates with the creative process or obstructs it. He can obstruct it by giving to any particular created good the devotion which belongs alone to the creative process. When this happens, the created good becomes demonic.

The author applies his thesis in two directions. First, to the philosophy of pragmatistic naturalism which has attained wide vogue in modern culture; and second, to the Christian faith. In the first of these applications he is indisputably effective. In the second, his procedure, if followed, would be disastrous. Mr. Wieman challenges the prevailing naturalism at the point where this philosophy maintains that man himself is the creator of values, that all the goods of his world are really the constructs of human intelligence and effort in the pursuit of human ideals. According to this anti-theistic philosophy, nature presents man with only the raw materials, so to speak, out of which the goods of life are brought into existence by human effort, without the aid of any power in nature. This view goes, generally, by the name of "humanism."

Wieman's thesis challenges this doctrine and, I believe, effectively exposes its absurdity. This he does in the name of naturalism, for he, too, calls his philosophy by that name. But he finds in nature an other-than-human factor, the creative process, upon which man depends for the realization of all true values. Wieman's naturalism is thus sharply distinguished from the prevailing humanistic naturalism that stems chiefly from the teachings of John Dewey.

When, however, Mr. Wieman turns to apply his form of naturalism to the Christian faith, its utter inadequacy appears. He refuses to look beyond man's immediate experience of the creative process for any explanation of the presence of this process in nature. He takes the creative process as the ultimate and absolute reality with which man has to do, and contends that, so taken, it supports all the values belonging to true religion. On this ground, he calls this process God. Man is not only to cooperate with it and serve it, but to *worship* it! Thus his thesis comes into direct conflict with the most fundamental conviction of the Christian faith.

Mr. Wieman adopts a cushioning procedure designed to break the shock with which the Christian mind will react to his claim that in the creative process the essential reality of the Christian God is fully represented. But the conflict can-

not be concealed in the cushion. It may be concealed from those who are blinded with gratitude to him for their release from the subjectivism of humanistic naturalism. But when the implications of his thesis as applied to religion are fairly understood, it will be regarded by the Christian believer as nothing short of a new form of idolatry.

The cushion used in Mr. Wieman's procedure is to cast the whole Christian ideology into the category of myth and to take this mythology over into his system, not as truth, but as a kind of substitute for truth or a poetic supplementation of truth. The only truth relevant to religion, he claims, is the existence of the creative process, together with the practical means for cooperating with it. But Wieman concedes that religion needs a mythology with which to clothe this naked activity with the warmth and beauty that will evoke man's ardent devotion. And the creative process itself provides such a mythology. In Christianity, this mythology is the story of the events centering in Jesus Christ, including the ideology with which these events are understood by the Christian community. But the community mistakenly believes that its mythology is *true;* it must therefore be taught to distinguish its mythology from the real truth which is the existence and functioning of the creative process.

In this mythology, Mr. Wieman includes the Christian belief in God as the Creator who transcends all his works and deals with man at the level of a mutual personal relationship. As personal and transcendent, Christian faith holds that God is the ultimate Source of all human good and the supreme Object of adoration, love and worship. Mr. Wieman rejects this belief as *truth,* while holding it as myth. He has tried, he says, "to show the mythical nature of two deep-laid Christian teachings—the transcendental status and the personal character of God." He then proceeds to "demonstrate that the creative event [another term for "creative process"] is the actual reality doing the work in history which has been mythically attributed in the Christian tradition to a transcendental person, even though the real source of human good is neither transcendental nor a person."

The method of reasoning which has issued in this thesis is not new, though its application to theology is, so far as I know, original with Mr. Wieman. The method itself represents a pit into which human thinking tends to fall from time to time. One such instance occurred at the close of the last century, in connection with the emergence of the scientific doctrine of evolution. This doctrine was seized upon by many representatives of science as the final emancipation of the human mind from the delusion of a divine Creator. Evolution was put forward to take the place of God, as Mr. Wieman now brings forward "creativity" for the same purpose.

Evolution, it was said, is the real creator of the world, and God is not only not necessary, he is a myth and a nuisance. Man was, in effect, asked to worship Evolution, just as, now, Mr. Wieman explicitly asks him to worship Creativity. The Christian mind was profoundly shocked by this suggestion. It saw at first no way out but blindly to deny evolution and the facts which the scienists had gathered in support of it. In less than a generation, however, evolution found its true place as nothing more than a description of the way, the method, in which God, the Creator, carries on his creative work. It will require far less time for Mr. Wieman's "creativity" to take its place beside "evolution" as nothing more than an abstraction of God's activity from the creative Agent whose activity this creative process is.

Another instance of falling into the same pit, and one more closely related to Mr. Wieman's case, is found in the now pretty well discredited but still widely current behavioristic psychology. We shall understand the thesis of this book if we see it as the same fallacious reasoning applied to God which the behaviorists apply to man. Despite the author's rejection of humanistic naturalism, his so-called "theistic" naturalism is only an extension into another field of the psychologism which gave us the preposterous doctrine that man is only a behavior process. Mr. Wieman does to God what behaviorist psychology does to man. This is the true setting in which to see the thesis of this book.

The behaviorists refuse to take man as an entity, a being, a person, but reduce him to his functions, his activities, his behavior. Man, for them, is a process. His being, his person, is dissolved in this process. This understanding of man has had a wide vogue and still persists. A witty comment upon it said that "psychology first lost its soul; then it lost its mind; now it has lost consciousness."

Professor Wieman's "theology" is of a piece with this behavioristic psychology. He deals with God precisely as the behaviorists deal with man. He discovers in nature a certain form of behavior which is creative in its operation, and erects this behavior process into a metaphysic in total rejection of any being or entity whose activity this is. Wieman's theology is thus a behavioristic theology. It is to be judged in the same court in which the foolish claim on behalf of evolution has already been judged and in which the psychologism of the behaviorists is being widely held guilty as one of the major causes of the intellectual and moral bankruptcy of modern culture.

I venture with some literary misgiving to state the matter in a very crude way. Behavioristic psychology cuts off man's head—his manhood—and leaves him only a truncated body of behavior activities. Mr. Wieman cuts off God's head—his Godhead—and gives us a truncated God which is only a behavior process of creative activity. The discredit which Christian faith attaches to the behaviorist treatment of man must apply also to Mr. Wieman's treatment of God. As the behaviorist mistakes the behavior of man for man himself, so Wieman mistakes the behavior of God for God. Sound reflection as well as Christian faith can hardly disclaim the Godhead of God while retaining the manhood of man.

Mr. Wieman affirms the oft-repeated but slippery cliché that his God, the creative process, is "more than personal." This, however, is a sheer verbalism. It means nothing at all. The problem of God's transcendence and of personality when applied to God may, indeed, be argued endlessly. But the issue can be defined more simply. It comes down to this: Does God know what he is doing? If he does, he transcends all his works. At least this one attribute of personality God must have if the creator of man and the source of all human good is to be worthy of man's worship. Mr. Wieman attributes to his God no such awareness. For man to worship a God who does not know what he (or in this case, *it*) is doing is to worship something less than man himself, which is idolatry.

The practical implications of Mr. Wieman's behavioristic theology come out in his chapter on "Morals." In certain respects, this chapter is the most disquieting expression that I have ever read from a recognized teacher of the Christian faith. One gets the impression that devotion to the creative process is so vastly more important than loyalty to any existent good that such loyalty is really unimportant. Whether this impression is the logical effect of the author's theory or only of his unbalanced emphasis, I cannot say. But the author's infatuation with his theory seems to have led him into an extremely dangerous position with respect to the common loyalties which the already created goods

lay upon us. Mr. Wieman too easily translates his sympathy with communism into terms of devotion to the creative process. He leaves one with the impression that a powerful movement involving revolutionary change in the social order is *ipso facto* a movement of creativity and that one who would cooperate with the creative process must give oneself to the movement with utter abandon. This I believe is dangerous doctrine.

The same impression is made by the section dealing with sex morality. The pages devoted to this subject make the impression that the author is trying to disclose and at the same time to conceal a view of sex relations which is, to say it mildly, decidedly unconventional. The sex relationship is described with rapturous language and invested with a preposterously exaggerated importance in normal human life. The author writes like one so obsessed with the procreative process that he takes it as the supreme manifestation of the "creative process." The theme of his treatment is not the family nor the marriage relation, but sexuality as such, and his treatment is distinctly slanted in the direction of sensuality. The effect of his cryptic expressions is undoubtedly to loosen the bonds of loyalty in the marriage relation. The existing social conventions must not be ignored, he concedes. Presumably this means the monogamous family. But these conventions must be "changed slowly. . . . It should be possible in time to develop standards and a religion and social practices more hospitable to love's fulfilment. Perhaps the world of sexual love is in the making." The reader may make of this what he will. But any sophisticated person will discern between the lines of this cryptic and fuzzy section of the book an apologetic for something little short of free love.

I believe this book is the last thrust of the fashionable psychologism that has been at work for more than a generation undermining and dissolving the standards and stabilities of our culture, and throwing all the goods of modern life into the drifting flux of intellectual and moral relativism. It is the last thrust, because it has entered the last area which, until now, has gone uninvaded. This area is Christianity itself. By the introduction of the method of behavioristic psychology into the field of theology and Christian faith, the sweep of this devastating movement has been completed. Its appearance in the form of a behavioristic theology should open the eyes of Christian teachers and leaders to discern where the true enemy, not only of Christian faith, but of Western culture itself, is located.

CHARLES CLAYTON MORRISON.

Books Received

(Some of these will be reviewed)

Daniel Coit Gilman, Creator of the American Type of University. By Abraham Flexner. Harcourt, $2.00. A study of the life and work of the man who, in founding Johns Hopkins, introduced graduate study in America.

Picture Stories from the Old Testament. Picture Stories from the New Testament. By Marion Madison and Warner Kreuter. Wilcox & Follett Co., 1355 S. Wabash Ave., Chicago, $1.00 each. Each volume has twelve full-page pictures, in color, by Mr. Kreuter, with accompanying Bible stories in simple language.

A History of American Poetry, 1900-1940. By Horace Gregory and Marya Zaturenska. Harcourt, $4.00.

Albert Schweitzer: Christian Revolutionary. By George Seaver. Harper, $2.00.

Inspiration and Revelation in the Old Testament. By H. Wheeler Robinson. Oxford University Press, New York, $5.00.

CORRESPONDENCE

'Majestic Justice'

EDITOR THE CHRISTIAN CENTURY:

SIR: I wish to express my unqualified appreciation of your great editorial, "Majestic Justice," in a recent Christian Century. Without any question it is a masterpiece of constructive insight, logic and statesmanship. It cannot be answered, much less refuted, and is actually a classic statement of the case. It could well be considered the expressed judgment of the civilized mind and conscience of the modern world.

First Methodist Church, CLIFFORD C. JORDAN.
Clinton, Ind.

Is This Zion's God?

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to record the satisfaction and delight with which I read Dr. Hutchinson's report on Palestine, and his enthusiasm over the wonderful work of the Jewish settlers in that holy land. Perhaps this means that The Christian Century is at last going to understand the great Zionist adventure and give it sympathy and support. In any case, it proves what I have always contended—namely, that one has only to go to Palestine and see for one's self the marvelous spectacle of the Jewish settlers on the ancient soil to become converted forthwith to the Zionist cause.

One aspect of Dr. Hutchinson's report, however, troubled me, as it seems also to have troubled him. I refer to his apparent discovery that "Zionism here is anti-religious." He feels that the Jews in Palestine are losing their ancient faith, and are no longer hearing or speaking the word "God." This generalization applies not to the whole Zionist movement, as Dr. Hutchinson points out, for "the aggressive secularist outlook" to which he refers is true only of the communal villages. But I doubt if it is really true that these communal villages are accurately to be described as "anti-religious."

It is true that the settlers in the *Kvutzoth* do not have synagogues nor practice synagogue worship, do not recognize the Sabbath nor read the Scriptures. But they do have a religion which runs deeper than all forms and ceremonies, doctrines and dogmas, and brings strangely to mind the words of the ancient prophets when they contrasted justice and righteousness with incense and oblations. I met this situation when I was in Palestine years ago, and was challenged by it. "How are you restoring Zion," I said to these settlers, "if you leave out the religion of your fathers?" And they answered me something like this:

"Our interpretation of religion," they said, "is the interpretation laid down by the prophets. We have come here to this inhospitable land to give our lives to the restoration of Israel. We are living here in utter poverty and laboring day and night to the limit of our strength. We shall never live to see the fruits of our toil. We simply trust that what we are doing will, on some day when we are gone, fulfil the dreams we dream, the visions we see. This, to our way of thinking, is religion. The life we live and the work we do is the practice of our faith."

I found this plea, which was made to me on various occasions, exceedingly impressive. But I agree with Dr. Hutchinson that the inner life must and should find a fitting outer expression. The prophets themselves identified their social idealism with Israel's God and constantly called God to the remembrance of his people. But this will come in time, for the Jewish heart in Palestine beats to the rhythm of the spirit. What Dr. Hutchinson found was no bare secularism, least of all any crass and crude materialism, but

the true religion of the Kingdom. If the ancient synagogue is not restored, then will a new synagogue be created out of the labor and sacrifice of the new day.

The Community Church, New York, N. Y. JOHN HAYNES HOLMES.

[Dr. Hutchinson will speak for himself when he returns, but meanwhile we suggest that Dr. Holmes read his article again before he sets Dr. Hutchinson down as "converted forthwith to the Zionist cause."—THE EDITORS.]

EDITOR THE CHRISTIAN CENTURY:

SIR: Paul Hutchinson has done it again. To follow up his masterful report on the death of Europe with an equally great article on Zion is to place him among the top ranking social investigators of our time. His rhetorical question as to how religious Jews will react when they learn that their money has gone to finance organized atheism might have been addressed also to those Christians who have been storming the country in the interests of Zionism, storming it with full expenses paid and sometimes a good retainer in addition from the funds of Zionists.

First Unitarian Church, Houston, Texas. JOHN CLARENCE PETRIE.

Mustard Seed Growing in Europe

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been extremely interested in Paul Hutchinson's correspondence from Europe. I was in England and in Belgium this summer. Unfortunately I had no access to the important officials Dr. Hutchinson met, but I had one opportunity which he apparently missed. I spent almost two weeks in the home of Philippe Vernier, the French Protestant pastor of two mining villages near Mons. After this experience I hesitate to consign Europe quite so emphatically to the grave as Dr. Hutchinson does.

Protestantism is a rather new phenomenon in Belgium, and it seems to have the self-consciousness of most minority movements. It reminds one of oldtime Puritanism in its moral strictness, biblical orthodoxy and deep earnestness. The first man I met in the village was Edouard, a 52-year-old miner stricken with the fatal silicosis. The doctor has ordered him out of the mine, but he insists on going down for the sake of protecting the German prisoners whom another foreman might abuse. I heard of Belgian miners taking extra lunches down into the mine to share with their German fellow workers. On Easter Day a choir composed of German prisoners sang in Vernier's church and was much appreciated. At the social hour following, minister and people were able to put across some of their pacifist ideas. Efficient denazification! Vernier told me how some of his parishioners work all night in the mine, and attend church on Sunday morning instead of going to bed. I called to mind some of our American Christians who have all Saturday night to sleep in, but still can't get up in time for church on Sunday morning.

A tent had been erected in the near-by village of Hornu. It made the rounds of the various villages, one week in each. Every evening evangelistic meetings were held beneath it, drawing crowds from among the miners and their families. I had the great privilege of addressing one such group in French! Men, women and children sat for two hours or more, attentive to the preaching and witnessing, joining in the hymns or listening to the male choir composed of miners, some of whom are probably destined to cough up their lungs in the agony of silicosis. Two choir directors had been lost in this way. But Belgium desperately needs the coal, the seams are narrow, and some of the workers go down 1,300 meters. I was never able to ascertain whether all was being done that could possibly be done under the circumstances to protect the men. The emphasis was definitely otherworldly, almost medieval.

Vernier himself makes one think of a Franciscan saint. In worn second-hand clothes, on a rattletrap old bicycle, he rides for miles visiting the sick and the needy—all day and into the night. He took me to see the summer camp in Flanders which he runs for destitute children. At one moment he is singing with the little ones, leading them in games or telling them Bible stories. At another moment he is opening a clogged drain, working over the draft of the kitchen stove, or begging butter for his charges from the surrounding farms.

While I was at his home in Quaregnon, the first camp in Belgium of the International Voluntary Service for Peace was opened under his sponsorship. In the near-by town of St. Ghislain, which had known obliteration bombing, a group of young people from different countries were donating their labor, having paid their own expenses to get there. The municipality housed them in the Home for Children of Canal Bargemen, and they swung a pick for eight hours a day on a demolition job among the ruins. Food was contributed by those willing to donate a bag of potatoes or other produce. Packages from America helped out. There was laughter and song among the group. Though one or two of the workers were no longer young, the total impression one got was one of youthfulness. I thought of the motto I saw written up somewhere: "Christianity is the eternal youth of the world."

Philippe Vernier has refused offers of positions in Brussels, preferring to remain among the poor, eating and dressing like them, living in one of their primitive houses in a drab, soot-covered village. A magnificent preacher, he has no worldly ambition, seldom reads a newspaper, and from what I could see, worries very little about the political state of the world. His parishioners, who are devoted to him, told of his deeds of heroism and self-sacrifice during the war. Having known imprisonment and solitary confinement for his refusal to take part in war or military service, he can still say: "It is more important to be peaceful than to be a pacifist."

Maybe Europe is dead. I wouldn't deny it. Maybe she's near a resurrection. I only know I sensed an intensity of life in that lost corner of Belgium that I cannot find here in America. Dr. Hutchinson mentions such centers of new life and says they are "so small, so pitifully small." I suppose if one has traveled all over Europe, instead of through just one fraction of it, they do seem utterly inadequate. But the mustard seed is small—and it grows. There was another small group of people in first century times that grew across the face of the world.

Evanston, Ill. EDITH LOVEJOY PIERCE.

Does CARE Deliver?

EDITOR THE CHRISTIAN CENTURY:

SIR: Though I appreciate H. D. Bollinger's excellent article, "This Is Mass Starvation," I regret that I must take exception to his statement: "Perhaps the quickest and safest way to save lives is to send ten dollars to CARE . . . This amount of money will release at once from some warehouse in Europe 40,000 calories of food . . . These packages seem to get through . . . "

Alas, this has not been my experience, nor has it been that of many other people who have sent packages through CARE. On July 8, we sent two CARE packages to the American zone. We have sent several others since then. Up to the middle of September none of them had reached the people to whom they had been sent. I wrote to CARE after two and a half months had elapsed and my German relatives had already acknowledged the receipt of eleven-pound packages sent through the medium of international parcel post to inquire why there had been so long a delay, but I have received no answer to my inquiry.

I do not wish to imply that CARE is not making the attempt to deliver packages, but I cannot understand why international parcel post does a quicker job, since the CARE packages are supposed to be already overseas and ready for immediate delivery. I merely wish to point out that the article might lead eager donors of food to German civilians to expect prompt delivery. In talking to many who have sent CARE packages and parcel post packages, I have failed to find one whose CARE packages have been acknowledged, but many have received letters telling of the arrival of those packages sent by parcel post. There must be some bottleneck in the CARE system.

St. Louis, Mo. ROY BATTENBERG.

Churches Speak On Sugar Strike

Honolulu Committee's Report Calls for Reopening Negotiations in Dispute Now Paralyzing the Islands

HONOLULU, Oct. 21.—The joint fact-finding committee appointed by the Honolulu ministerial union and the social action committee of the local council of churches to study the territory-wide sugar strike has made its report. It discusses the major issues in the strike, and calls for the following steps to improve the situation: (1) speedy reopening of negotiations by the two groups; (2) an end to the vicious and misleading propaganda issued by both parties and a "climate of clear, wise thinking" in its place; (3) dissemination of actual facts, uncolored by emotional bias, among the entire population; and (4) repentance by the churches for their failure to instill truly Christian principles in all areas of life. The two sponsoring bodies approved the report without a dissenting vote, and it was published in full by one of the two local English language newspapers. It is being well received as a clear statement of the Christian point of view on the present situation.

* * *

No Progress in Negotiations

The strike is now in its eighth week, and there is as yet no sign of any significant meeting of minds on the part of the two contesting groups. The sugar industry still refuses to give in on the demand of the International Longshoremen's and Warehousemen's Union (C.I.O.) for a union shop, which seems to be the most fundamental of the basic issues. The union is also asking for a 65 cent an hour minimum wage, a 40-hour week, and joint accounting of perquisites (housing, fuel, water and medical service), money for which is now deducted from workers' wages.

* * *

Honolulu Has Its First Ecumenical Service

Attending the first such service in Honolulu's history, 1,500 persons crowded historic Kawaiahao Church on the evening of World Communion Sunday for a service of ecumenical worship sponsored by the local council of churches. It brought together people of all racial and denominational backgrounds, and was conducted by clergymen of the Methodist, Lutheran, Episcopal, Congregational and Presbyterian churches representing Japanese, Chinese, Hawaiian and Caucasian ancestry. A feature of the service was the repetition of the Lord's Prayer in the eight languages used in the islands—Japanese, Chinese, Hawaiian, Korean, Filipino, Portuguese, Samoan and English. Some of the prayers and litanies used were from ancient liturgies of the church. Canon Anson Phelps Stokes, Jr., of St. Andrew's Cathedral spoke on the background, history and purposes of the World Council of Churches, and called for increased cooperation and unity of Christian people, whatever their denomination or racial background, in our local situation. All who attended were enthusiastic about the value of the service in helping to unite the Christian people of the city, and expressed the hope that such a service might be made an annual affair.

* * *

Weekday Religious Schools at Peak

With the largest enrollment in its history, the weekday religious education program of the Honolulu council of churches is now reaching a total of 5,600 children weekly. This is an increase of about 1,200 over last year, and includes for the first time children in the third grade. The council maintains a staff of 7 full-time teachers, directed by Etta M. Peoples. In addition, 23 part-time teachers, many of them ministers, assist in the work. The total program involves a schedule of 186 classes per week in 29 Honolulu schools, an increase of 50 classes over last year. More than half of the city's children are not reached by any Protestant church and have no other religious influence in their lives. Besides the Protestant classes conducted by the local council of churches, there are religious classes carried on separately by the Roman Catholics, the Latter-day Saints and the Missionary Baptists.

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And So Forth

Honolulu has recently played host to several Christian leaders passing through the city. Dr. and Mrs. Henry Sloane Coffin of New York, en route to the Orient and Africa where Dr. Coffin will deliver the Joseph Cook lectures in many cities, spoke to the ministerial union concerning the state of the church on the mainland. Carl Heath Kopf of the Mount Vernon Congregational Church of Boston stopped here several days on his way home from the Philippines. He addressed the ministerial union on his observations in the new Pacific republic, reporting that great confusion still exists in the political, economic and religious realms.

The Methodist mission in the islands has recently purchased a former navy officers' club on the windward side of Oahu for use as a young people's conference site. The two-acre property has eight buildings providing accommodations for 200 young people. Several conferences and institutes were held there this summer.

EDWARD L. WHITTEMORE.

Oppose Restoration Of Abbey

The British Society for the Protection of Ancient Buildings, Religious News Service reports, is opposing a proposal by the Roman Catholic Church to rebuild Fountains Abbey as a Benedictine monastery. The abbey was recently sold to the Catholics by the Church of England.

Lose Fight for Bus Transportation

Chester county, Pa., taxpayers seeking to force directors of a local consolidated school to permit students of St. Patrick's parochial school to ride in public school buses lost the first round of their legal battle, Religious News Service reports, when a county judge held that the petition had not been properly prepared.

Race News: Some Good, Some Bad

Method of Handling Tensions Varies throughout South—Parallel Labor Organizing Drives Successful

NASHVILLE, TENN., Oct. 31.—The jury's verdict in the Columbia, Tenn., race conflict has been hailed as a reversal of the rule that in such cases "crime is black." It must be remembered that not a single eyewitness to the actual firing of a gun was produced, that the two men convicted were adjudged guilty on a girl's testimony that they had told her they had shot some policemen (a story she later denied), and that Negro witnesses for the prosecution were reportedly frightened into appearing by threats, testifying in cross-examination to beatings by the commissioner of public safety's road patrol. The jury found guilty the only defendants against whom there was the smallest shred of evidence.

The Southern Baptist Convention has offered a $5,000 reward for the arrest and conviction of the murderers of two Negro men and their wives who were lynched this summer at Monroe, Ga. This brings the total of rewards offered up to $30,000. However, no arrests have been made. The FBI is still investigating, but state officials have withdrawn in despair, one of them advocating a federal law to deal with such cases. The Negro press asks for a more intensive inquiry into the case, believing that the names of some of the lynchers are known.

* * *

Signs of Progress in Race Relations

On the other side of the picture it can be recorded that in Florida the state supreme court freed a Negro who killed a sheriff who attacked him while searching his home. A Georgia planter, owner of a 1,000-acre plantation, has been arrested by the FBI on charges of holding five Negroes in peonage through an old custom of securing their release from jail. Peonage is a federal offense. Jackson, Miss., has allotted $300,000 from a fund for the improvement of parks and playgrounds for its colored citizens. This action came after the community chest withdrew support of Bethlehem Center, a Methodist institution for Negroes, because the white director insisted on addressing his clients as Mr. and Mrs. The churches of Jackson answered by subscribing more than $4,000 for support of the center. Florida has made a grant of $1,000,000 to the state college for Negroes.

* * *

Oppose Effort to Bar Negroes from Polls

The white junior chamber of commerce in Montgomery, Ala., went on record as opposed to an amendment empowering election officials to subject voters to a quiz designed to protect the white primary against Negro voting when the poll tax is repealed. They circulated their protest to all other junior chambers of commerce in the state. In Athens, Ala., whites who attacked colored citizens on the streets are

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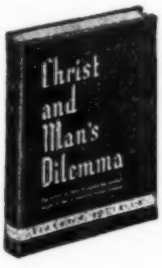

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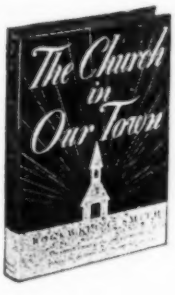

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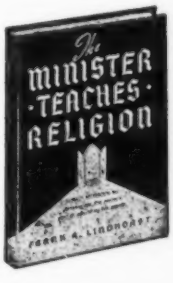

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under indictment. In Macon, Ga., the interracial committee has formulated a plan of action based upon mutual respect, equal justice, a recognition of scientific facts regarding race and the use of ethical teaching to combat exploitation and prejudice. Howard University reports more than 6,000 students, and enrollments at Fisk University and Meharry Medical College are doubled, as are those of most of the state colleges for Negroes.

* * *

Unionizing Drives Report Success

Both the C.I.O. and the A.F. of L. report gratifying progress in the drive to organize the south. The C.I.O. reports winning eight plant elections and losing only one out of several score elections held under NLRB supervision. The A.F. of L. reports more than 180,000 new members. Both bodies are organizing on an interracial basis. The Religion and Labor Foundation will establish an office in Atlanta to promote understanding of labor's aims, collective bargaining and the use of peaceful methods in the settlement of disputes. The greatest gains to date are those of the workers in the great tobacco plants of North Carolina and Virginia. These employees are chiefly colored women, hitherto the most exploited of southern workers.

* * *

Industrial Council Smears C.I.O.

The Southern Industrial Council is opposing the union drives vigorously. It centers its attack upon the C.I.O., just as it did on the A.F. of L. in former days. It calls the congress communistic, attacking its interracial program. It warns against P.A.C. as subversive because it opposes fascism in Spain and Argentina and supports the OPA, and because it advocates national health insurance, increased workers' compensation, more social security and the FEPC. The council's warnings seem to have little effect. Union officials report hundreds of improved new contracts negotiated peacefully, many of them granting a minimum wage of 75 cents an hour. The C.I.O. organizing committee reports a score of assaults on organizers, like the violence met by A.F. of L. organizers a few years ago. The *Wool and Cotton Journal* advocated outright violation of the Wagner Act, but neither the better class of employers nor the larger city newspapers are conducting any vigorous fight against unionization.

* * *

Machine Absorbing Veterans' Unrest

The wave of insurrection by veterans in this area has quieted down, largely because the veterans won their case with the public. At Sand Mountain, near Scottsboro, Ala., they have returned to official jurisdiction road machinery they had seized, but are continuing their road building. All is quiet in Athens, Tenn., with a clear-cut victory for the vets. In a number of other places in "Crump's kingdom" uprisings and public meetings were held by veterans, but the machine quickly commended the young men and is, it seems, seeking to take them over, just as it took over the "young Democratic" movement of some years ago.

Alva W. Taylor.

Take Action on Issues of Today

Conclaves of New York State Church Bodies Speak on C.O.'s, Atomic Bombing, World Government

Syracuse, N. Y., Oct. 31.—Strong resolutions calling for forward-looking action on social issues were adopted by several state and area church bodies at conventions held in October. Methodist ministers of the Syracuse area at a stewardship gathering in Syracuse requested President Truman to release the conscientious objectors who are serving in Civilian Public Service camps and to pardon those who are in prison "for conscience' sake." The President was reminded that he has already given a full pardon to several thousand ex-convicts who served in the armed forces. The clergymen pointed out that amnesty has been granted to political prisoners in Greece, Spain, Brazil, Yugoslavia, Bulgaria and India, and that General MacArthur has granted amnesty to political prisoners of the past 15 years in Japan. Universalists and Baptists, at their state meetings, also petitioned the President on behalf of the conscientious objectors.

* * *

Universalists Condemn Atomic Bomb

One of the best statements on atomic energy to be issued by any state body was adopted by the Universalists, who met in Rochester. They said: "We penitently recognize the immorality involved in the use of atomic bombs and record our profound revulsion to the past and possible future use of such weapons as inhuman. We favor measures leading to the swift destruction of all such atomic energy weapons in the possession of any nation; and complete civilian control of all atomic energy developments on a shared international level, with proper safeguards, so that future developments in atomic energy research will present no opportunity for the destruction of present civilization, but on the contrary may be used in the direction of peaceful humanitarian concerns in which all mankind shall benefit." At the meeting of the Presbyterian synod in Auburn, a resolution commending the postponement, and calling for the cancellation, of the proposed third atomic bomb test was deleted from the report of the social education and action committee on the motion of a former army chaplain. The Presbyterian report pressed for the development of a world government in which sovereignty will be vested in the people of the world and not in any one nation. This was held to be the political corollary of the cardinal Presbyterian doctrine of the sovereignty of God.

* * *

Baptists Score Catholic Marriage Rule

The Baptist missionary convention went on record as condemning the Catholic marriage contract which requires persons of other communions to promise to rear their children as Catholics and to agree not to try to change the faith of the Catholic partner. Such a procedure was labeled as being neither Christian nor American.

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Elected to head the state organizations were the following: Shields T. Hardin, president of the Baptist missionary convention; Edward I. Campbell, moderator of the Presbyterian synod; Roy F. Hayes, Watertown business man, president of the Universalists.

* * *

Mrs. Dean Sees Russia As Declining

Vera Micheles Dean of the Foreign Policy Association, speaking in Syracuse, surprised her audience by expressing the opinion that Russia has reached the peak of her influence and has already begun to decline. She said Russian influence was at its zenith on V-E day. "Those of us who knew Russia knew that she was a backward country, and now it is apparent," she declared. She said that anyone who talks about the inevitability of war with Russia is criminally irresponsible, for what Russia most wants is to regain her composure and be left free for her work of reconstruction.

* * *

Vote More Funds for Migrant Work

The New York state committee on migrant work, representing the Home Missions Council and the state council of churches, held a recent meeting to appraise the activities of the past summer and to consider plans for next year. Since the state government took over the responsibility for the child care centers, the church committee has concentrated on a religious and recreational program. Projects in 33 centers were carried on by members of the staff. The budget adopted for the migrant program for 1947 is three times the amount spent during the past summer.

* * *

Weekday Religious Program Is Growing

The state department of education has recently announced that 269,000 children in the state are being released from public schools for religious instruction one hour a week. This is over five times the number enrolled in weekday religious classes 10 years ago, an indication of the growing importance of this aspect of the Christian education program. In several cities buses are now being used to transport Protestant children from the schools to the churches. Catholic nuns in Syracuse have been provided with an automobile to use in traveling to surrounding villages to give weekday religious instruction.

* * *

And So Forth

Community chest campaigns throughout the state have lagged, and in many cities have failed to meet their full quotas. Workers have not responded with the enthusiasm shown during war years, and contributors have not manifested the previous spirit of generosity.

Glenn O. Canfield, formerly of Clinton, Mass., has been installed as pastor of May Memorial Unitarian Church in Syracuse.

Eli W. Pittman, prominently identified with the Methodist church in this state for 50 years as a pastor or denominational official, died recently in Elmira.

Alfred Rapp, pastor of Plymouth Congregational Church and president of the Syracuse council of churches, has accepted a call to the Congregational Church of Flushing. WALTER D. CAVERT.

Iowa Council in New Enterprise

Interchurch Body Expands Function Sunday School Association, Will Promote Further Cooperation

MOUNT VERNON, IOWA, Oct. 31.—T traditional county Sunday school conv tion in Iowa has been revitalized this ye through the work of the Iowa interchur council, under the direction of H. H. Kib In recent years the denominational agenci have taken over most of the training fun tions of the old Sunday school associatio The program of the interchurch council to utilize this machinery for the explorati of new areas of cooperative activity amo the churches on a community level. Th are tackling the difficult problem of corr lation among the rural youth organiza tions, the school and the church. The cou cil is interested in several experiments wi weekday plans of religious education bei carried on in the state. In the Leeds scho at Sioux City, religious instruction is con ducted in school buildings. In Page coun the same type of program is carried on i the churches. By agreement with all th churches in Des Moines, the schools sponso no activities after the dismissal hour o Wednesday afternoons, when the church programs are scheduled. In other school ministers teach classes in religion for credi in the 10th and 11th grades.

* * *

Conduct Teaching Mission

Under the chairmanship of Harry C Munro of the Federal Council and th auspices of the interchurch council, a Na tional Christian Teaching Mission was car ried on in Cedar Rapids. Eleven hundre people from 39 churches cooperated in th seminars. A complete census of the cit was made and a program of year-roun evangelism outlined. The council is carry ing on a cooperative project with the Iow council of Catholic charities for the im provement of the religious ministry t institutionalized people in the state.

* * *

Notes Racial, Religious Tension

A showing of "Porgy and Bess" planned for Cedar Rapids had to be canceled be cause neither hotels nor private homes could be found in the city to accommodat the Negro cast. A Negro teacher has been employed by the public schools of Des Moines this year. The plan is not without opposition, but seems to have been accepte by the majority. The chief point of reli gious tension in this section continues to be anti-Catholic feeling. Protestant objection to the transporting of Catholic students t parochial schools in state-operated bus and a ruling of the Iowa supreme court making such transportation illegal have generated a great deal of bitterness among rural Catholics.

* * *

Farmers Rationalize Their Tactics

In talking to farmers in this area one get the impression that the more sensitive spirits among them have an uneasy con

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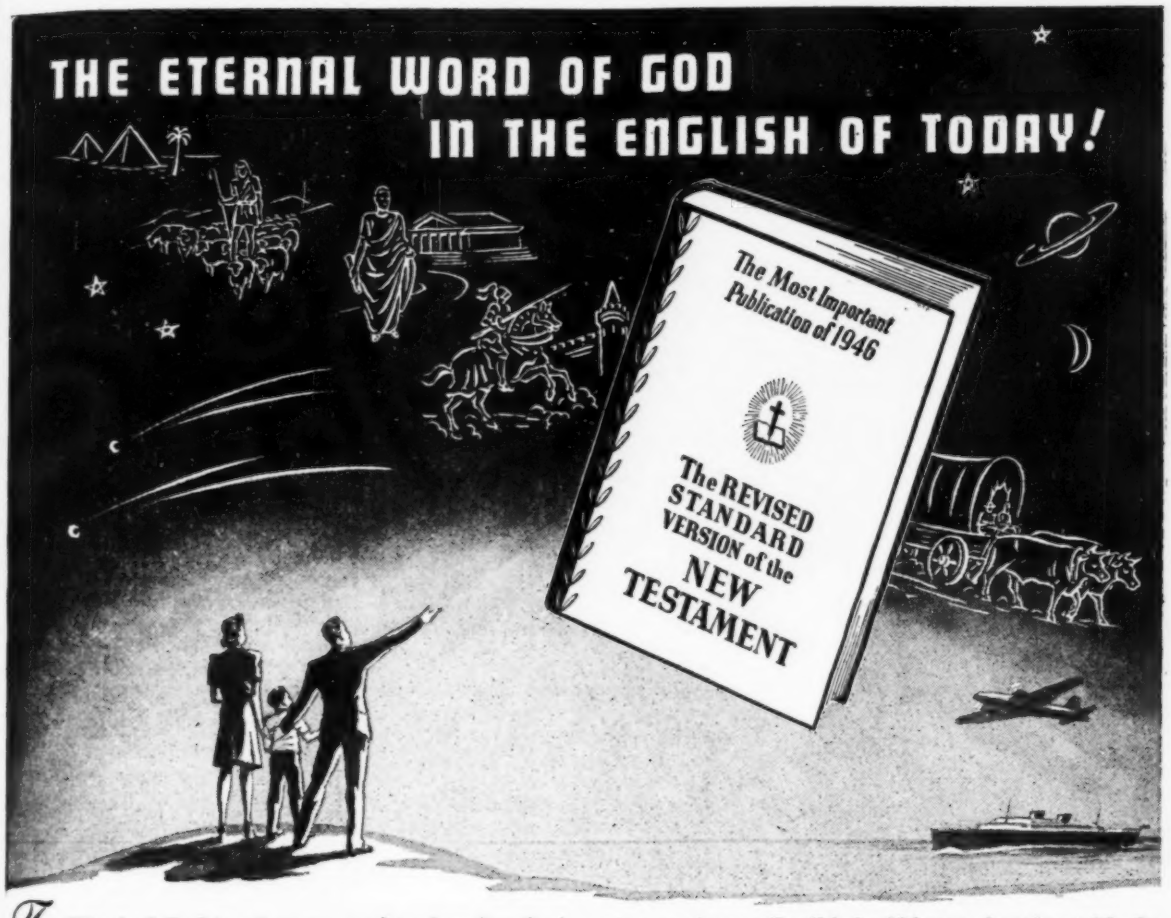

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science over the way in which they have withheld livestock from the market and stimulated opposition to the OPA. Yet they rationalize their prosperity at the expense of wage-earning consumers by their fear of what will happen to them when production around the world catches up with consumption. They usually affirm a belief that price control is needed in these times, but express irritation at the way it has been handled.

* * *

Sumner Welles On Russia

On Oct. 16 Sumner Welles was invested with the ceremonial robes of honorary rector of the University of Dubuque. His address was a discussion of the conflict with Russia. He said: "The problem should legitimately involve a fair agreement upon an effective international means of control over the use of atomic energy; the subjection of all air or naval bases which can offer a threat to the security of any major power to an equally effective international control; and an agreement between both powers as to what constitutes Russia's legitimate requirements in order to insure her future safety against acts of aggression similar to those which she has suffered in recent generations."

* * *

River Traffic Boosts Talk of MVA

A towboat and its barge recently arrived at Omaha after a trip from Chicago down the canal and the rivers to St. Louis and up the Missouri with the first load of packet freight to reach that city in 50 years. The cargo consisted of 30 carloads of structural steel and 90 tons of beer, twin harbingers of the industrial age to come. The event gave a boost to public interest in the idea of a Missouri Valley Authority, which is meeting plenty of opposition here. The National Reclamation Association, meeting in Omaha, took a decided stand against an MVA, but opposed President Truman's reduction of reclamation projects in the budget of the fiscal year, a reduction which will stop many projects planned in the valley.

* * *

And So Forth

For the second time in two years a new abbot has been elected to administer the New Melleray Abbey of the Trappist monks near Dubuque. Dom Eugene Martin is the fifth abbot to be installed since the founding of the abbey. For the second time the prior of the order, Celsus O'Connell, has come by plane from Ireland to preside at the election. The choice is made among the choir monks on the pattern of a papal election.

Iowa lost a colorful and influential church leader in the death of Roland F. Philbrook, dean of Trinity Episcopal Cathedral, Davenport.

Methodists in Des Moines have purchased a residence and 14-acre estate for an old people's home. The building will also house the denomination's area headquarters.

Violence engendered by service veterans has succeeded in blocking the efforts of Jehovah's Witnesses to hold meetings in the town of Lacona. Action started in the courts against the city authorities who deputized the rioters in order to keep the Witnesses from meeting has not been settled.

Wesley Drummond leaves the pastorate of the North Platte, Neb., Baptist Church to become assistant to the president at Sioux Falls College. ALBION ROY KING.

Want Catholics on Land

National Rural Life Conference Urges Admission of Refugee Farmers

More than 10,000 farmers, 1,000 Roman Catholic priests and nuns and 20 bishops attended the 24th annual convention of the National Catholic Rural Life Conference held Oct. 11-15 in Green Bay, Wis., Religious News Service reports. Present also were a number of Protestant farmers and church leaders.

They heard Bishop William T. Mulloy of Covington, Ky., who later was elected president of the conference, outline the following program as representing the purpose of the Catholic farm movement: (1) to care for underprivileged Catholic farmers by providing retreats and religious exercises, by developing community recreation and by encouraging credit unions and consumers' and producers' cooperatives; (2) to keep Catholics on the land; (3) to increase the number of Catholics on the land (only 15 per cent of the 24,000,000 members of the church in the United States live on farms); and (4) to convert non-Catholic farmers, particularly those who profess no religious beliefs.

Scores Urbanization of Schools

Coadjutor Bishop Peter W. Bartholome of St. Cloud, Minn., declared that Catholic pulpits in rural areas must "interpret the life of the farmer in terms of the life of Christ and point out that God's plan for the social existence of man can best be worked out on the land." He called upon the conference to work to obtain Catholic rural teachers and to strive to have the "Christian rural viewpoint" expressed in curriculums and textbooks. "The dignity of the farmer must be re-established in the souls of the children," he said. "Centralization and urbanization of the school is the trend of secular education in this country. Educators are attempting to legislate the rural school out of existence on the plea of its inability to educate and its abnormally high cost."

The conference recommended that America's postwar immigration policy should have as a prime objective the resettlement of homeless European refugee farmers on the land in this country. It urged that national agricultural policy be directed toward preserving and encouraging the family-type farm. It expressed approval of the principle of a world trade organization committed to the progressive outlawing of restrictive trade agreements.

Msgr. Luigi G. Ligutti of Des Moines, Iowa, was re-elected executive secretary of the conference.

Assist Chinese in Power Farming

The first group of young farmers and mechanics recruited by the Church of the Brethren to assist the Chinese in reclamation of the Yellow river valley has begun its work. Another group will leave for China shortly, and a third is being recruited for the six-week training period in a tractor plant which all volunteers receive.

Urges U.N. Be Made to Work

Briton Tells Chicago Student Institute Nations Should Act without Russia if Necessary to Get Results

CHICAGO, Nov. 1.—Mundelein College, Roman Catholic girls' school here, was host last week to delegates from 12 colleges and universities in the area at an institute for the study of the United Nations. John Eppstein, editor of the *British Survey* and founder of the British Society for International Understanding, told the delegates that if Russia will not abide by the terms of the charter, the other nations should go ahead anyway, even if that means cutting the Soviets off from secondary U.N. activities such as international food control. Cardinal Stritch of the Chicago Roman Catholic diocese said that the success of any international organization depends on good will among those participating and allegiance to the jurisdiction of justice based upon moral law. As presently constituted, he pointed out, U.N. is not such an organization, but rather an alliance of four powerful nations. He noted, however, that the charter provides means of amendment to improve itself. Roosevelt College and the National Broadcasting Company joined the institute in conducting a model U.N. assembly, part of which was broadcast over a national hook-up.

* * *

Says Unemployment Would Increase State Control

In an address to the City club last week, Roger Baldwin, director of the American Civil Liberties Union, declared that free enterprise is a luxury which a country can afford only if it keeps people employed. Existence of 15,000,000 unemployed in a nation, he said, would mean that government control of economic processes would be demanded. Civil liberties, Mr. Baldwin noted, are thwarted as communism advances, but communism is thwarted when civil liberties and democracy are not curtailed. The speaker urged that treaties negotiated with other countries contain guarantees of freedom of the press, radio and speech, and called for a liberalization of the American attitude toward refugees.

* * *

Promises U. N. Radio Free From Commercialism

Speaking to the Chicago radio management club last week, Benjamin Cohen, an assistant secretary general of the United Nations, promised that if U. N. develops the world-wide broadcasting service it is now considering, that service will have no commercial features. William Paley, chairman of the Columbia Broadcasting System, admitted that broadcasters are guilty of "advertising excesses," but declared that the Federal Communications Commission's recent directive on the subject to broadcasters represents an interference with programming. Fulton Lewis, Jr., Mutual network commentator, told the club that commentators "operating under orders from Moscow should be so listed." Mr. Paley told the meeting of the National Association of Broadcasters held here last week that the

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* * *

And So Forth

Paul A. Schilpp, Methodist minister and professor of philosophy at Northwestern University, was awarded an honorary degree of LL. D. at the centennial celebration of his alma mater, Baldwin-Wallace College, Berea, Ohio. In awarding the degree, President Louis C. Wright of Baldwin-Wallace paid particular tribute to Dr. Schilpp's work as founder and editor of the "Library of Living Philosophy" series.

When Alonzo Stagg, 84-year-old dean of American football coaches, brought his College of the Pacific team here to play Northwestern University, local sports writers devoted columns of space to hailing him as the inventor of many football plays which have become famous and as the only survivor of the group which founded the "Big 10" conference. They paid little attention to an even more notable service rendered by Stagg—the Christian influence he has exerted over members of his teams. His own enthusiasm for the Christian life came about from his contacts with Dwight L. Moody and Henry Drummond during his student days at Yale.

The local public library chapter of the United Public Workers of America (C.I.O.) is asking that the hours of workers in branch libraries be cut from 72 to 60 hours a week, and those of workers in the main library from 77 to 65. It also asks that pay be adjusted to halt the movement of library workers into other fields of employment, and that educational services of the library be extended.

CHARLES L. VENABLE.

Russians Ask World Council for Aid

When a relief crisis threatened the lives of 60,000 children in an area of Russian-occupied Europe, the authorities appealed to the World Council of Churches for aid, S. C. Michelfelder, council relief executive, told a recent conference of Church World Service directors in New York. "They accepted our stipulation that an agency of our choosing be given the responsibility of distribution," he said. "Regardless of the criticism of the Soviet Union's attitude in domestic and international affairs, the fact remains that individual Russians are concerned to see that no children starve." The story of World Council help, he pointed out, was headlined in the press of the occupied zone.

Canada Has 53 Church Publications

A recent survey of Canadian religious publications reveals, according to Religious News Service, that the dominion has 53 religious newspapers, magazines and other periodicals with a total circulation of 704,342. There are 25 Protestant, 23 Catholic and 5 Jewish publications. Catholic papers have the largest circulation—422,118, compared with 250,824 for the Protestant and 31,400 for the Jewish papers. *L'Action Paroissiale,* a Catholic paper printed in Montreal, has the largest circulation—123,622. Next come the *Missionary Monthly,* an organ of the United Church of Canada, with 56,300, and the bi-monthly *United Church Observer,* with 50,707.

Report Councils Exist in 48 States

Some Form of Cooperative Protestant Organization in Each—Plan World Christian-Jewish Endeavor

NEW YORK, Nov. 1.—Every state now has some form of cooperative Protestant organization, it was revealed at the meeting here last week of the intercouncil field department, which represents eight national Protestant bodies. Thirty-five states have inclusive councils of churches, 4 have councils of church women, 3 have Sunday school associations, 3 have home missions councils, 1 has both a council of religious education and a council of churches, 1 has a rural life conference and 1 has a council of churches and social agencies. There are 634 state, city and county councils of churches, of which 195 have employed leadership. There are 2,176 ministerial associations. The United Council of Church Women, formed in 1941, has grown from 375 councils in 1942 to 41 state and 1,400 local councils in 1946.

* * *

Report Aid To C.O.'s

Financial assistance and consultation service have been provided for 36 men by the Committee on Educational Aid for Conscientious Objectors since its formation last spring, it was reported at the committee's annual meeting here Oct. 28. The men had been in C.P.S. camps or prison during the war and needed help to continue their interrupted education. Among them were 21 Protestants, 2 Jews, 4 Catholics and 9 men with no religious affiliation. "They are all men of promise and ability and represent an extremely good investment for the future of a sane and healthy society," said Arthur Swift, co-chairman of the committee. To date, $12,000 has been raised to carry on the work of assistance. To answer applications, which are continuing and will probably increase, an additional $5,000 will be needed.

* * *

Bogus Archbishop's Funds Given to Three Faiths

When the American Catholic Orthodox Church, Inc., was dissolved last year and the bogus archbishop and his self-styled dean and priests sent to Sing Sing prison, $9,000 of the funds which had been obtained under false pretenses and for which no claims were made remained in the hands of the state attorney general. This week a court order directed that the money be distributed equally to the Catholic charities of the New York diocese, to the Greater New York Protestant fund and to local Jewish charities.

* * *

Queens Pastors Plan Discussion Groups

At the annual clergy conference of the Queens federation of churches, held in Emanuel Evangelical and Reformed Church, Woodhaven, last week, A. J. MacKenzie of Union Congregational Church, Richmond Hill, declared that the churches must work together more effectively to meet the needs of the borough. He said that only

by so doing could they avoid the decline which a recent survey showed has occurred in Brooklyn. W. Norman Pittenger of General Theological Seminary, New York, addressed the ministers on "Christian Mores." The meeting approved the setting up of discussion groups for clergy of the borough, and directed that a questionnaire be sent to all members of the federation to determine subjects to be discussed.

* * *

Plan International Council Of Christians and Jews

Plans for the formation of an international council of Christians and Jews were approved by the board of directors of the National Conference of Christians and Jews at its meeting here this week. The proposal, offered by Henry Noble MacCracken, president emeritus of Vassar College and educational adviser to the conference, suggested that the proposed body apply for affiliation to the United Nations' educational, scientific and cultural organization. The board announced that a $10,000 grant for setting up the council has been made by Lessing J. Rosenwald, president of the American Council on Judaism. It approved a budget of $2,000,000 for 1947. Everett J. Clinchy, president of the conference, declared in an address that "the development of new relationships among Christians and Jews is basic to a firm stand against materialistic trends and fundamental to a durable peace."

* * *

Home Mission Council Warns Against Anti-Semitism

Unless the Christian churches of this country rise up to combat anti-Semitism, our culture will "crumble and disintegrate" like those of Egypt, Babylon, Rome, medieval Spain, tsarist Russia and Hitlerian Germany, the committee on the Christian approach to the Jews of the Home Missions Council declares in a statement issued here this week. In all those countries, the statement points out, disintegration was preceded by a period during which anti-Semitism was widespread. It continues: "If America through its churches is able to prevent the anti-Semitism which now threatens, and instead succeeds in establishing friendly relations, good will and cooperation between Jews and Christians, this country may save its soul and assure her future, as well as lead the world to a new day of neighborliness which will include all peoples."

* * *

And So Forth

More than 800 young people from New York churches attended the annual youth conference sponsored at Riverside Church last Saturday by the Christian youth council of the Protestant council. Seminars were offered in youth relationships, cooperatives, race relations, United Nations objectives and other world problems.

Dean Greer McKee was inaugurated president of Biblical Seminary Oct. 29 at ceremonies held at St. Peter's Lutheran Church, Manhattan.

An interdenominational conference of Italian pastors was held at Broome Street Tabernacle this week under auspices of the committee on city and bilingual work of the Home Missions Council. Speakers were Earl F. Adams, director of the Protestant council, and Howard Yergin, Presbyterian minister who recently returned from a six-month mission in Italy.

Rowland H. Kimberlin of Fort Hamilton Presbyterian Church has accepted a call to Palmer Park Presbyterian Church, Detroit.

Paul Moyer Limbert was inaugurated last Saturday as the sixth president of the Y.M.C.A. college at Springfield, Mass.

J. HENRY CARPENTER.

Church Celebrates 100th Birthday

During the three weeks of Sept. 8-29, the First Presbyterian Church of Waukesha, Wis., observed its 100th anniversary. There were birthday ceremonies, a communion service, a men's club dinner, an all-church concert, a youth night, a service honoring 50-year members, a centennial banquet and a historical exhibit. A centennial book was published in connection with the celebration.

Stewardship Messages On Radio

During October, November and December the United Stewardship Council is sponsoring a series of addresses on stewardship by Arthur H. Limouze. The broadcasts, on the American Broadcasting Company's network, are heard every Friday morning at 8:55 eastern standard time. About 60 stations are carrying the broadcasts, and transcriptions are made of the programs.

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Restudy Group Issues Report

Presbyterian, U. S., Committee Directs Research on Rural and Urban Church, Religious Education Programs

DAVIDSON, N. C., Oct. 30.—The first report of the committee appointed by the Presbyterian Church, U. S., to study its religious education program has been published. Findings have been set forth in three monographs: *Rural Communities of the South, Urban Communities of the South* and *Church Relationships in the South.* They were prepared under the direction of Felix B. Gear of Columbia Seminary, committee chairman. The study of the rural church reveals that its decline may be attributed to the general decrease in population in the south, to the rival attraction provided by farm bureaus and extension club programs and to the fact that the rural ministry is not acquainted with the needs and problems of farm people. In urban situations, the survey discovered that the church stands aloof from community needs; declines to share in the solution of the race problem; is indifferent to minority groups; and shows little interest in such problems as housing, social welfare and economic difficulties. A majority of teachers in the Sunday schools, the report points out, are above middle age, and many of them have never had a course in leadership training. Next task before the committee is a restudy of the denomination's religious education curriculum.

* * *

Consider State Medical Improvement Plan

The medical care commission has laid before the state budgetary commission a blueprint for a four-year program of expanding hospital and medical facilities of the state to provide each county with a hospital or a health center, and a four-year medical school at the state university. The cost of the program is estimated at $36,739,000, of which the state would pay $14,140,000, the federal government $12,049,000 and local sources $10,550,000. The program calls for the addition of 5,000 beds to the hospital facilities of the state, and the construction of 33 health centers, 24 of which would be in counties now without hospital facilities. There has been criticism of this plan from various sources. The state grange supported the proposals by a margin of three votes, a large minority of the membership fearing that rural hospitals would be left to the last in the scheme.

* * *

Appoint Weekday School Consultant

The appointment of Frances Query as consultant on weekday religious education in North Carolina will bring to biblical courses in the public schools a greater measure of coordination than has hitherto existed. Teachers for the courses are usually recruited by the local schools, and each is free to use any curriculum or to devise his own. This is in contrast with the plan in Virginia, where teachers are recruited through a central agency and one standard curriculum is worked out for all the courses.

* * *

Charlotte Has High Murder Rate

According to FBI figures for the first six months of 1946, Charlotte, N. C., has the highest murder rate of any city in the nation except Knoxville, Tenn. With a population of only 100,000, the city had 14 homicides. In cases of assault with intent to kill, North Carolina came first with 251 offenses per 100,000 population. South Carolina ranked sixth with 75.7. The national average is 31.9 per 100,000. In murder cases, North Carolina ranks third in the nation, being exceeded by Alabama and Georgia. South Carolina ranks seventh. Commenting on these figures, the Charlotte *Observer* points out: "Courts seem to be particularly indifferent to Negro murders, for seldom is the killing of a Negro, either by a white man or by another Negro, punished with the death sentence."

* * *

Low Teachers' Salaries Affect Schools

The low teachers' salaries prevailing in North Carolina are causing widespread concern. The state educational association has gone on record for a 20 per cent increase, and the Piedmont regional association is recommending a 40 per cent increase. Since salary rates for Negro and white teachers in North Carolina are now equal, teaching has become one of the most attractive professions for Negroes, and is gaining high-grade persons. On the other hand, the pay is low compared to that in other professions open to whites; consequently the supply of adequately trained white teachers is decreasing alarmingly. In order to fill vacancies, teachers without required certificates have had to be appointed. The majority of graduates even of teachers colleges have no intention of entering the teaching profession. In spite of the fact that the quality of Negro teachers is rapidly improving, 211 of the 1,768 Negro schools in the state still do not meet the minimum sanitary requirements required of accredited schools. Pupils of a Negro school in Lumberton recently conducted a strike in protest against the unsanitary facilities in their school.

* * *

And So Forth

MacDowell Richards, president of Columbia Seminary and recently a vice-president of the Federal Council of Churches, has been elected chairman of the Montreat (Presbyterian, U. S.) assembly program committee. It is hoped that this selection will do much to revitalize the assembly programs. Seven synods have petitioned the General Assembly to investigate the management of Montreat.

The Ashlin White Bible lectures were given at Mooresville this year by Roy L. Smith of the *Christian Advocate* on the theme, "Some Early Church Quarrels."

Flora Macdonald College is campaigning for $300,000. KENNETH J. FOREMAN.

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reported at the denomination's annual autumn council in Grand Rapids, Mich., according to Religious News Service. The church sent out 186 new missionaries in 1945, the greatest number since 1926. Mission offerings for the year were $7,837,868. During the council meeting, it was announced that labor unions have agreed to exempt Adventists from participation in their activities, since members of the group wish "to stand apart from conflict and violence," although they approve the aims of organized labor. They will pay the equivalent of union dues to specific charity funds.

Church Observes Five Golden Weddings

At a recent ceremony in the First United Church of Swampscott, Mass., the golden wedding anniversaries of five couples active in congregational affairs were celebrated in a special ceremony.

France Honors Friends Service Committee

The American Friends Service Committee on Oct. 18 received a bronze medal from the government of France in token of appreciation for Quaker relief services during the war years and the period of reconstruction. Robert Prigent, French minister of population, made the award at a ceremony in New York city.

Establish Undergraduate Major in Religion

Boston University has established a department of religion in its undergraduate college of liberal arts, Religious News Service reports. For the first time, students may take an undergraduate major in religion.

Turkey Calm in Crisis

Feels Certain that the Democracies Will Not Allow Russia in the Straits

ISTANBUL, TURKEY, Oct. 12.—Although Russia's demand for a share in operation of the Dardanelles is discussed daily in the press, public opinion on the matter is very calm. The absence of excitement is undoubtedly founded upon certainty that the United States and Great Britain will fight Russia rather than permit her to have her own way and secure bases in the straits. The country is agreed on the necessity of resisting any Russian aggression. Whether or not Turkey scrupulously applied the provisions of the Montreux convention during the war is probably irrelevant. At any rate, any proof that Turkey could give that her attitude had been correct would probably be of no avail if Russia decided to solve the problem of the straits in her own way. A semi-official body is suggesting that an international body should decide whether this country has observed the provisions correctly.

* * *

Inönü Bows to Appeal For Neutrality

President Inönü's recent statement to members of the opposition party (Democratic) that he intends to observe an attitude of neutrality toward the two leading parties is being looked upon as a turning point in Turkish political ideology. It will be remembered that Inönü's active personal participation in the municipal elections several months ago caused bitter feeling among the Democrats, who claimed that the head of the state should remain above party activities. They recalled that Atatürk stressed the importance of the president's keeping clear of party partiality in order to insure strict democracy—this in spite of the fact that Atatürk himself had been the founder and leader of the People's party. Doubtless Inönü's participation in the municipal elections was dictated by the knowledge that winning them was essential to winning the ensuing legislative elections, and by the conviction that in the critical days ahead it was most important that the country should be governed by the much criticized but politically seasoned People's party. Although it cannot be said that President Inönü believes in the wisdom of unrestricted democracy in Turkey in critical times such as these, it would seem from his recent statement that he is bent upon insuring at least a minimum amount of democracy in the country's political life.

* * *

Patriarchate Waits for Visitors from Moscow

Early in September the Greek Orthodox patriarchate here received a telegram from the Moscow see announcing that a delegation of five prelates from Moscow would pay a visit to Patriarch Maximos. The patriarchate made immediate preparations to entertain the group at the Greek Theological Seminary in the Princes isles, where Maximos spends the summers. This beautiful spot is at its best in September, and local dignitaries looked forward to being

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able to entertain the prelates adequately. However, five weeks have gone by, the Russian visitors have not yet arrived and people are wondering what has caused the delay. The visit is probably meant as an acknowledgment of the attendance of Msgr. Germanos, the patriarch's permanent delegate in London, at the enthronement of Patriarch Alexii in Moscow. It will be recalled that Alexii personally called at the apostolic sees of Jerusalem and Alexandria to return the visits their delegates had paid to Moscow on the same occasion.

* * *

Journalism Risky In Turkey

After the Great National Assembly's recent modification of the Turkish penal law, journalism in this country can hardly be called a free profession. Any Turkish citizen who publishes in a foreign country any news on the home situation that is without foundation or exaggerated or likely to destroy foreign regard for the Turkish state may find himself sentenced to five years' imprisonment. Anyone who at home publicly insults or expresses contempt for the republic, for the Great National Assembly, for the moral character of the government, the ministries or the military or police forces, or for the quality of Turkish justice may incur as much as six years' imprisonment. Even if the names of those attacked are not clearly mentioned, or if the attack is made in an indirect manner, the penalty still holds; all that is necessary is that the "allusion be clear." Those who publicly insult the laws of the republic or the decisions of the Great National Assembly may be sentenced to six months' imprisonment. The Democratic opposition had fought hard to defeat the modification provisions, but was unsuccessful.

E. Gueron.

The Church Roll

Carroll H. Lemon, pastor of the Fayetteville, Ark., Christian Church, has been appointed executive secretary of the Nebraska council of churches and Christian education.

Seven European students have arrived in the United States to speak on college and university campuses in the interest of the World Student Service Fund. They are Pekka Mannio of Finland, Henrietta Roosenburg of Holland, Gabriel Nahas of France, Giovanna Maria Ribet of Italy, Jaroslav Nedved of Czechoslovakia, Theocharis Rendis of Greece and Otto Borch of Denmark.

Wilbur L. Caswell, rector of St. Paul's Church, Yonkers, N. Y., and a contributing editor of the *Chronicle* and the *Churchman*, has been appointed to succeed the late Alexander Cummins as editor of the *Chronicle*, Protestant Episcopal journal noted for its opposition to extreme Anglo-catholic trends in the denomination.

Mrs. Maurice T. Moore has been named by the national board of the Y.W.C.A. to conduct its three-year campaign for $2,100,000 to aid Y.W. associations in 30 countries abroad, Religious News Service reports. Mrs. Moore is the daughter of the late Henry W. Luce, Presbyterian missionary to China.

H. Spenser Minnich and Harl Russell are to leave soon to establish a Church of the Brethren mission field in Ecuador. The project will mark the beginning of the denomination's work in South America.

Willard Johnson, vice-president of the National Conference of Christians and Jews, has been elected president of the newly formed Religious Radio Association, Religious News Service reports. The asso-

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ciation brings together into a formal organization leaders in the field of religious broadcasting who have been meeting informally for some years as a section of the Institute for Education by Radio, held annually at Ohio State University.

Harry Emerson Fosdick, pastor emeritus of Riverside Church, New York city, has accepted the chairmanship of the board of directors of the Manhattan neighborhood center, social service project at 525 W. 126th St., New York city.

Walter A. Graham, lawyer of Pembroke, Ky., has been named executive director of the laymen's fellowship of the Congregational Christian Churches, Religious News Service reports.

William Hall Moreland, senior member of the House of Bishops of the Protestant Episcopal Church, died in Los Angeles Oct. 27 at the age of 85. . . . John H. Nicholson, only surviving member of the team of three traveling salesmen which in 1899 founded the Gideons, organization devoted to placing Bibles in hotel rooms, died in Beloit, Wis., Oct. 26. . . . Joy Homer, formerly field representative in China for the Church Committee for China Relief, died Oct. 23 at the age of 31. Miss Homer, in private life Mrs. William Doerflinger, was the daughter of Sidney Homer, composer, and Louise Homer, opera contralto. She had done editorial work for the Friends Service Committee, edited the autobiography of Muriel Lester and written a widely acclaimed book, *Dawn Watch in China*. In 1939 she went to Japan at the invitation of missionaries to speak before groups which disapproved of Japan's aggression in China.

Current Feature Films

Prepared by Independent Filmscores

M-Mature. Y-Younger. C-Children.

Angel on My Shoulder (UA) Anne Baxter, Paul Muni, Claude Rains. *Comedy.* To thwart a good judge who is giving him too much competition on earth, Satan sends a just-killed gangster, who looks like the judge, to inhabit his body, discredit him. But the gangster learns about morality and likes the idea, so the plot backfires. A sort of morality play in comic terms, this is expertly handled, continually *entertaining*, with *laudable values* set forth. M, Y

Brief Encounter (British film) Trevor Howard, Celia Johnson. *Drama.* A romantic interlude in the life of a middle aged, middle class woman turns, because of the innate decency of the two principals, from something desired to sordidness, and they reject it. Because the emotions it displays are honest, universal, because it lacks any phony, "Hollywood" element, film is *refreshing*, realistic. An outstanding musical score, appropriate settings. M

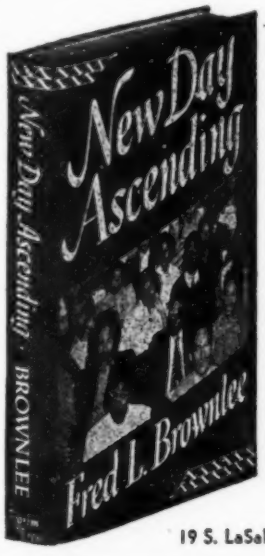
The Dark Mirror (Univ.) Lew Ayres, Olivia DeHavilland, Thomas Mitchell. *Melodrama.* One of a pair of identical twins is suspected of involvement in murder—but which was it? A psychologist and, for the movies, a surprisingly decent, intelligent police lieutenant try to find out. Although made less convincing than it might have been by introduction of element of romance, this is able, *suspenseful* melodrama. M

Three Little Girls in Blue (Fox) *Musical.* They squander the proceeds from the sale of their chicken farm on one big splurge in Atlantic City in hopes of snaring a millionaire husband for at least one of them. The result is a flimsy story, but a *gayly done* musical film, with the songs fitting naturally, not staged with the phoniness usually associated with technicolored extravaganzas. M, Y

BEST CURRENT FILMS

For Family: Anna and the King of Siam, Bells of St. Mary's, Boys' Ranch, The Green Years, Henry V, Holiday in Mexico, Make Mine Music, Marie Louise, Smoky.

For Mature Audiences: Caesar and Cleopatra, Cluny Brown, Dead of Night, Devotion, The Last Chance, The Lost Weekend, Miss Susie Slagle's, The Searching Wind, Somewhere in the Night, Spellbound, They Were Expendable, Two Sisters from Boston, The Virginian, A Walk in the Sun. 11-13-46



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